ESTD 1841. זִכָּרוֹן סֵפֶר ESTD 1841.

The JEWISH CHRONICLE

PUBLISHED WEEKLY.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 2,292] FRIDAY, MARCH 7, 1913:—I ADAR 28, 5673. [PRICE 2d.

JEWISH CHRONICLE
Registered Telegraphic Address
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THE PREPAID CHARGE FOR ANNOUNCEMENTS OF BIRTHS, MARRIAGES, DEATHS, &c., IS 3/6 FOR 4 LINES—ABOUT 24 WORDS—AND 6D. PER LINE AFTER. DEATH AND IN MEMORIAM ANNOUNCEMENTS INSERTED WITH MOURNING BORDER ARE CHARGED AT DOUBLE RATES. ALL ANNOUNCEMENTS SENT BY POST MUST BE ACCOMPANIED BY THE NAME AND ADDRESS OF THE SENDER.

NOTICE.

Insertion of Advertisements cannot be guaranteed which reach the Office later than 6 o'clock Wednesday Evening for same week's issue.

Births.

ALLAUN.—On the 27th of February, at Richmond House, Fallowfield, Manchester, to Mr. and Mrs. Harry Allaun, a son.

BENJAMIN.—On the 2nd of March, at "Beresford," Woodfield-road, Ealing, to Mr. and Mrs. Joseph Benjamin, a son.

BEST.—On the 3rd of March, at 55, Brunswick-street, Sheffield, to Mr. and Mrs. S. Best (née Maria Lesser), a son.

KRIEGER.—On the 1st of March, at 62, Colvestone-crescent, Dalston, to Mr. and Mrs. W. Krieger (née Laura Sobel), a son.

LEVY.—On the 4th of March, at 46, Settles-street, Stepney, the wife of Harry Levy (née Rebecca Berg), of a daughter.

LEWEY.—On the 3rd of March, at 79, Kyverdale-road, Stamford Hill, to Mr. and Mrs. Bertie Lewey, a son. No cards.

LEWIS.—On Sabbath, the 1st of March, to Mr. and Mrs. Joseph Lewis (née Rose Abrahams), a son. Bris, Saturday, 8th March.—5, St. Aubyn Ope, Devonport.

LEWIS-GOTLIFFE.—On the 28th of February, at 10, Hanover-gardens, Broughton Park, Manchester, to Mr. and Mrs. H. Lewis-Gotliffe (née Stella Margolies), a son. Bris, Sunday, March 16th, at 11 o'clock. No cards.

NORDMAN.—On Tuesday, the 25th of February, at 17, Walden-street, New-road, E., to Mr. and Mrs. Reuben Nordman (née Ray Glantz), a son. Bris Milah, Sunday, March 9th.

SANDGROUND.—On the 5th of March, at 1, Heathland-road, N., to Mr. and Mrs. B. Sandground, a son. Relatives and friends please accept this, the only intimation.

SCOTT.—On the 27th of February, at 251, St. Philips-road, Sheffield, to Mr. and Mrs. I. A. Scott (née Ray Kloot), a son. Only intimation.

TANCHAN.—On the 27th of February, at 12, Fields-road, Newport (Mon.), to Mr. and Mrs C. J. Tanchan (née Raie Phillips) a daughter.

Barmitzvah.

LEVY.—Harry, only son of Mr. and Mrs. J. Levy, of 189, Roman-road, Bow, will read a portion of the Law at the South Hackney Synagogue, on Saturday, March 8th.

LYONS.—Arnold, son of Mr. and Mrs. Harris Lyons of 17, Cumberland-street, Glasgow, S S., will read a portion of the Law on Saturday, March 15th, at South Portland-street Synagogue. "At home" Saturday, 15th and Sunday, 16th from 3 to 6 p.m. Relatives and friends cordially invited. No cards.

POLCHAR.—Myer, eldest son of Mr. and Mrs. Polchar, of 100, Waterloo-road, S.E., will read a portion of the law at the Western Synagogue, Haymarket, S.W., Saturday, March 8th. Reception, Sunday 6 p.m. to 10 p.m. Relatives and friends cordially invited. No cards.

SOCOL.—Solly, second son of Mr. and Mrs. R. Socol, of 9, Leweston-place, Stamford Hill, will read a portion of the Law at the Stamford Hill Synagogue, March 8th.

Betrothals.

BELSKY : BADDIEL.—Sarah, youngest daughter of Mr. and Mrs. I. Belsky, Gateshead-on-Tyne, to David, second son of Mrs. Baddiel and the late Mr. K. Baddiel, Swansea, S.W.

FREEDMAN : MARKS.—Minnie, third daughter of Mr. and Mrs. M. Freedman, of 163, Amhurst-road, Hackney, to Morris, eldest son of Mr. and Mrs. M. Marks, of 45, Weaver-street, E. American and African papers please copy.

MARKS : KALISKY.—Lottie, second daughter of Mr. and Mrs. Morris Marks, of Effingham House, Navarino-road, Dalston, to Philip, eldest son of Mr. and Mrs. Solomon Kalisky, Cable-street, E.

MARKS : SIMMONS.—Katie Marks, of 8, Kingsland-road, to Joshua, eldest son of Mr. and Mrs. Ephraim Simmons, of 248, Roman-road, Bow.—Australian and American papers please copy.

SPITZER : BACH.—Rose, only daughter of Mrs. Spitzer, and the late Charles Spitzer, of Manchester, to the Rev. Joshua Bach, Minister of Wallasey Hebrew Congregation. Reception, Sunday, March 16th, 3 to 6, at 63, Devonshire-street, Higher Broughton. No cards.

Forthcoming Marriages

BRENNER : SCHMAHMANN.—On Sunday, the 9th of March, at the Synagogue, Brandfort, O.F.S., Jetty, second daughter of Mrs. Brenner, Braudfort, and the late Mr. O. Brenner, of Glasgow, Scotland, and Talsen, Kurland, Jeannot, youngest son of Mrs. and the late Mr. N. Schmahmann, of Middelburg, Transvaal, late of Grobin, Kurland. Ceremony at 2 p.m. No cards Continental papers please copy.

GOLDSMID : PHILLIPS.—On Sunday, the 16th of March, at the West Ham Synagogue, Earlham-grove, Sadie, daughter of Amelia and the late Lambert Goldsmid, of 16, Skelton-road, Forest Gate, to Joseph Phillips, son of the late Nathan and Sarah Phillips. Reception from 11 to 2, at 16, Skelton-road, Forest Gate. Relatives and friends, please accept this, the only intimation. No cards.

ISAACS : MORDECAI.—On Sunday, March 16th, 1913, at Shacklewell-Lane Synagogue, Rebecca, eldest daughter of Mrs. Abrahams and the late Mark Isaacs, of 9, Coronation-avenue, Stoke Newington, to Mark, eldest son of Mrs. and the late Joseph Mordecai, of 4, Beaumont-street, E. Ceremony at 2 o'clock. Reception 6 to 9. "Goldsmith Arms," Goldsmith-row, Hackney.

WHIPP : ABERSTONE.—On Sunday, the 9th of March, at the Wellington-road Synagogue, Stoke Newington, by the Rev. B. J. Levy, Gertrude, the eldest daughter of Mr. and Mrs. Whipp, of 100, Foulden-road, West Hackney, N., to Max, eldest son of Mr. and Mrs. Emanuel Aberstone, Lodz (Poland).

Marriages.

HERSON : COHEN.—On the 4th of March, at the Shacklewell-lane Synagogue, by the Rev H. Cohen, assisted by the Rev. C. Davies, Esther, fifth daughter of Mr. and Mrs. J. Herson, of 87, Sandringham-road, Dalston, to Harry, second son of Mr. S. and the late Mrs. Cohen, 41, Wentworth-street, E.

GOLDBERG : MARKSON.—On the 5th of March, at South Portland Street Synagogue, Glasgow, David, eldest son of Mr. and Mrs. A. Alf. Goldberg, of Partick, to Ray, second daughter of Mr. and Mrs. Markson.

KENNARD : HOFFMANN.—On the 26th of February, at the West London Synagogue, Upper Berkeley-street, Dudley Kennard, F.R.C.S., of 12, Bedford-square, W.C., son of the late Alfred Kennard, of Hampton Wick, and Mrs. Kennard, to Frieda, only child of Mr. and Mrs. Louis Hoffmann, of Brandfort, O.F.S., and London.

LAPPIN : LAPIN.—On the 26th of February, at Fountains-road Synagogue, Liverpool, Bernard, elder son of Mr. S. Lappin, of Liverpool, to Sadie, daughter of Mr. and Mrs. A. Lapin, of Chicago.

MORRIS : JACOBS.—On the 5th of March, at Oudtshoorn, Jack, the eldest son of Mr and Mrs. Mark Morris, of Oudtshoorn, S.A., to Amelia, eldest daughter of Mr. and Mrs. Elias Jacobs, of 53, Addington-road, Bow, E. Australian and African papers please copy.

SALMON : LEWIS.—On Wednesday, the 22nd of January, at H.B.M. Consulate-General, Shanghai, before Sir Everard Fraser, K.C.M.G., and afterwards at the Synagogue Beth-El, Jacob Ezra Salmon, Barrister-at-Law, to Annie, the only daughter of the late Michael and Flora Lewis, and grand-daughter of the late Mr. and Mrs. Hirsch Landsberg, of London, England.

SAUNDERS : MELCHER.—On the 5th of March, at the Synagogue, Memorial-road, by the Rev. H. Isaacs, Joseph Saunders to Annie, eldest daughter of Mr. and Mrs. H. Melcher, both of Kimberley, South Africa. No cards.

SIMMONDS : BARNETT.—On the 26th of February, at the North London Synagogue, Barnsbury, by the Rev. S. Munz and the Rev. Walter Levin, Kate, daughter of Mr. and Mrs. L. Simmonds, of 12, Brunswick-square, W.C., to Reuben, son of Mr. and Mrs. H. Barnett, of 2, Victor-road, Finsbury Park.

SUNDERLAND : HART.—On Wednesday, the 19th of February, at the Assembly Rooms, Cheetham, Manchester, by the Rev. Dr. Salomon, assisted by the Revs. H. Newman and H. Levin, Lillie, eldest daughter of Mr. and Mrs. A. Sunderland, of Manchester, to Daniel B. Hart, younger son of Mr. J. and the late Mrs. Hart, of Pittsburg, U.S.A.

Silver Wedding.

EMANUEL : MORDECAI.—On the 7th of March, 1888, at the Great Synagogue, Joe, son of Mr. and Mrs. Lewis Emanuel, to Etty, daughter of the late Mr. and Mrs. Mark Mordecai.—44, Pentonville-road, N.

Deaths.

ANKER.—On Wednesday, the 5th of March, 1913, at 310, High-street, Poplar, Richard Anker aged 51, the beloved husband of Eva, and father of Michael, Leonard, Isaac, Victor, Martin and Annie. Deeply mourned by his wife, children, mother and sisters. May his dear soul rest in peace. Funeral to-day at 11. Shiva at above address.

BARIS.—On the 3rd of February, 1913, at Clyde-street, Port Elizabeth, South Africa, after a long and painful illness, Samuel Baris, aged 64 years. Deeply lamented by his sorrowing wife, sons, daughters, sons-in-law, daughter-in-law, and grandchildren.

BAUM.—On February 26th, at 70, Edgedale-road, Sheffield, Rachel widow of the late Maurice Baum, aged 59 years. Australian papers please copy.

BUCHNER.—[By cable.]—On the 2nd of March, in Australia, Rebecca, aged 84, dearly beloved mother of Joe Buchner, 70, Kyverdale-road, Stoke Newington. May her dear soul rest in peace.

COOPMAN.—On the 27th of February, at Genoa, Italy, Arthur Lionel Coopman, the beloved son of Mr. and Mrs. Maurice Coopman, 70, Pyrland-road, N.

DAVIS.—On the 4th of March, at 20, Inglewood-road, West Hampstead, after a short illness, Lucy Davis (nee Cohen), the dearly beloved wife of Woolf Davis. May her soul rest in peace.

FALK.—On Thursday, the 27th of February, at 19, Whyteville-road, Forest Gate, E., Joseph Falk, aged 44, dearly beloved husband of Rachel Falk (née Malcer). Deeply mourned by his sorrowing wife and son, Moritz.

HARRIS.—On Friday, the 28th of February, 1913, at 44, Old Castle-street, Whitechapel, Sarah, the beloved wife of the late Joseph Harris, and mother of Israel, Henry, Solomon, Moss, Deborah, Amelia, and Eva. May her dear soul rest in peace. Australian papers please copy.

HARRIS.—On Friday, the 28th of February, 1913, at 44, Old Castle-street, Whitechapel, Mrs. Harris, the beloved mother of Mrs. David Moss, 98, Evering-road, Stoke Newington, N. May her dear soul rest in peace.

JACOBS.—On the 28th of February, at her residence, Montreal, Canada, Mrs. Rose Jacobs, in her 85th year. Last surviving sister of Nathan Levi, of Robert-street, London, N.W. The close of a lengthened life on earth, devoted to industry and charity. Peace be to her soul.

JACOBS.—On the 3rd of March, corresponding with 24th Adar, 5673, at 24, Mulgrave-place, Woolwich, Hannah, age 79, the dearly beloved mother of Abraham, Lipman, Solomon, Morris, Max, Mrs. Cohen, Mrs. Wellman. Deeply mourned by her nieces, nephews, grandchildren, great-grandchildren, and a large circle of friends. May her dear soul rest in peace. Shiva at above address.

JOSEPHI.—On the 25th of February—I. Adar 18th, at 425, Cheetham Hill-road, Manchester, Benjamin Henry, eldest son of the late Henry and Rachel Josephi, in his 50th year, grandson of the late Rev. Prof. D. M. Isaacs, of Manchester, and beloved brother of Myer, Ernest and Edward Josephi, Mrs. Miriam Stahl and Mrs. Eva Lichtenstein, to their inexpressible grief and everlasting sorrow. God rest his dear soul in peace. American papers please copy.

LEVINE.—On Friday, the 28th of February, at the Home for Aged Jews, Manchester, Chaim Isaac Levine, aged 78, dearly beloved father of Simon Levine, 96, Grenville street, Stockport. Deeply mourned. God rest his dear soul in peace.

LEVY.—On the 1st of March, at 49, Warham-road, Harringay, N., Elkanah (Lall) Levy, aged 54, dearly beloved husband of Annie Levy. Deeply mourned by his sorrowing wife, children, sisters and brothers.

Announcements continued on page 2.

ALLIANCE
Assurance Company, Ltd.

HEAD OFFICE:
BARTHOLOMEW LANE, LONDON, E.C.

Assets Exceed £23,000,000.

CHAIRMAN:
THE RIGHT HON.
LORD ROTHSCHILD, G.C.V.O.

Business Transacted by the Company:

1. LIFE INSURANCE, with and without Profits, with special provisions for the payment of Estate Duties.
2. FIRE INSURANCE of every description.
3. INSURANCES TO COVER LOSS OF RENT, INTEREST AND PROFIT consequent upon Fire damage to property.
4. MARINE INSURANCE.
5. BURGLARY, THEFT, and PLATE GLASS INSURANCE.
6. ACCIDENT, including Personal Accident, Motor Car, and Employers' Liability Insurance.

Fidelity Guarantee and Sinking Fund Policies are also granted.

BONUS YEAR 1913.—With-Profit Life Policies effected this year at FULL ANNUAL PREMIUMS will rank for one year's Bonus as at 31st December, when the next QUINQUENNIAL VALUATION falls to be made.

ROBERT LEWIS. General Manager.

Deaths.

Continued.)

LEVY.—On the 1st of March, at 49, Warham-road, Harringay, N., Elkanah (I all) Levy, aged 54, dearly beloved father of Gladys Goodman and Vera Herbert, of Toronto, Canada. Deeply mourned.

MALDEN.—On the 5th of March, suddenly, at 15, Diggon-street, Stepney, William John Malden, the beloved husband of Esther Malden (née Harris), and loving stepfather of Barnett Friedberg, 136, Victoria Park-road, in his 65th year. He was one of the best.

MYERS.—On the 27th of February, at 59, Holland Park-avenue, W., Julian D. Myers, aged 72.

NATHANSON.—On the 1st of February, 1913, at Wakkerstroom, Transvaal, Rebecca, the beloved wife of B. Nathanson, aged 48 years. Deeply mourned by her sorrowing husband and children. May her dear soul rest in peace.

SOLOMONS.—On the 1st of March, at Kilburn Park-road, Hannah Solomons, aged 92, beloved mother of Mrs. Joseph Jewell, "Rosendell," Westcliff-on-Sea, and Mrs. Hyams, Amhurst-rd., Hackney, N.E.

TEITELBAUM.—On the 29th of January, 1913, at Johannesburg, the beloved mother of Mrs. Leon Lewis, 27, Pandora-road, West Hampstead. God rest her dear soul.

WAGNER.—On Sunday, the 2nd of March, Jacob (Jack) Wagner, the beloved brother of Mrs. A. Isaacs, 120, Clapham-road, S.E.; Mrs. B. Marks and Morris Wagner, of Johannesburg.

WAGNER.—On Sunday, the 2nd of March, Jacob (Jack) Wagner, the beloved brother of Solomon H. Wagner. Shiva at 125, Middlesex-street, Bishopsgate.

WAGNER.—On Sunday, the 2nd of March, Jacob (Jack) Wagner, the beloved brother of Reuben Wagner. Shiva at 27, Manor-road, Stoke Newington, N.

WEBBER.—On the 4th of March, at 52, Chorlton-road, Manchester, Esther, beloved wife of Bernard Webber, after a long illness, patiently borne. Deeply mourned. May God rest her dear soul in peace. Amen.

In Memoriam.

FRIDLANDER.—In memory of Aug. A. Fridlander, of Birmingham, who died March 4th, 1907.

FRIEND.—In ever loving memory of our dear husband and father, Henry Friend, who died March 3rd, 1908, corresponding with Rosh Chodesh II. Adar, 5668. May his dear soul rest in everlasting peace. Amen.—Northfield Villa, Leeds.

FRIEND.—In ever loving memory of our dear father and grandfather, Henry Friend (of Leeds), who passed away 3rd March, 1908—1st of Adar 2nd, 5668. Sincerely mourned by his daughter, son-in-law and grandchildren.—Mr. and Mrs. Hillelson, "Northfield House," Cleethorpes. May his dear soul rest in peace. Amen.

GOODMAN.—In ever loving memory of our dear husband and father, Reuben Goodman, who died March 8th, 1912.—146, Florida-road, Durban, South Africa.

GOODMAN.—In loving memory of our devoted husband and father Tobias, formally of 44, Clifton-street, Finsbury. Gone from our home but not from our hearts.—70, Cricketfield-road, Lower Clapton, N.E.

LAZARUS.—In loving memory of our dear husband and father, John Lazarus, who departed this life March 11th, 1905. Deeply mourned.—Mrs. Lazarus and family, 4, Gower-street, W.C.

LAZARUS.—In affectionate memory of my devoted father, John Lazarus, who passed away March 11th, 1905. God rest his dear soul in everlasting peace.—Mrs. David Angel, 22, Ampthill-square, N.W.

LAZARUS.—In ever loving memory of our devoted husband and father, Samuel Lazarus, who passed away March 6th, 1905—I. Adar 29th, 5665. May his dear soul rest in peace. Amen. God takes from our homes but never from our hearts.—90, Westeria-gardens, Chiswick.

LEVENE.—In ever loving memory of my dearly beloved father, Solomon Levene, who passed away Saturday, March 11th, 1905.—Mrs. D. Phillips, 46, Belsize-avenue, N.W.

MEREDITH.—In ever loving memory of our darling husband and father, John Meredith, who died March 1st, 1897.—6, Clifton-villas, W.

MOSS.—In loving memory of Frederick William Moss, who died March 11th, 1906.

I have my task to finish,
But he has gone home to rest.

PARKES.—In cherished and affectionate memory of Morris Parkes, who died March 5th, 1908. Ever sadly mourned and missed by his devoted friend, Esther Levi, Mount Pleasant, Liverpool.

ROSE.—In loving and everlasting memory of our dear husband and father, Nathan Rose, who died March 10th, 1910—29th Adar. Deeply mourned and sadly missed by his sorrowing wife, son and daughter.—66, Tenter-street South.

SUSSMAN.—In ever fond memory of Herbert, darling son of Bertha Sussman, of Stradbroke-road, Highbury New Park, beloved brother of Alexander and Mrs Hart, who died March 9th, 1910, in his 26th year. For ever loved and sadly missed.—Mother. South African and Australian papers please copy.

TAUER.—In ever loving memory of our only and dearly beloved son and brother, Lionel, who passed away March 11th, 1907, Aged 23 years.

A bitter grief, a shock severe,
To part with him we loved so dear,
His gentle voice and loving face
No-one can fill our loved one's place.

Father, mother, sister, and brother-in-law.

Tombstones to be Set.

BENJAMIN.—The tombstone in loving memory of Benjamin Benjamin, late of 133, Biddulph-mansions, Maida Vale, will be consecrated on Sunday, March 9th, at 12 o'clock, at Willesden Cemetery. Relatives and friends please accept this only intimation.

BLOOM.—The tombstone in loving memory of the late Dorah Bloom, of 91, St. Thomas-road, Victoria Park, will be consecrated at Edmonton Cemetery on Sunday next, March 9th, at 2.50 p.m. Relatives and friends please accept this the only intimation.

FOSTER.—The tombstone in loving memory of the late Jacob Foster, of 24, Frederick-street, South Shields, will be consecrated on Sunday, March 16th, at 3.30, at Preston Cemetery, North Shields. Relatives and friends please accept this only intimation.

HARRIS.—The tombstone of my dear husband and our dear father, Solomon Harris, late of 34, Watney-street, Commercial-road, E., will be consecrated at Plashet Cemetery on Tuesday, March 11th, at 2 o'clock. Relatives and friends kindly accept this the only intimation.

KLEINER.—The tombstone in loving memory of my dear wife and our dearly beloved mother, Rebecca Kleiner, late of 17, Commercial-road, E., will be consecrated at the Edmonton Cemetery on Sunday, the 9th, at 3 o'clock. Relatives and friends kindly accept this, the only intimation.

LEVY.—The tombstone in loving memory of our dear father, Emanuel Levy, late of 66, Oakwood-court, Kensington, W., will be consecrated at Willesden Cemetery on Sunday, March 9th, at 1 o'clock.

Return Thanks.

The Sons and Daughters of the late Mrs. A. Bootman, of 29, Benworth-street, Bow, return thanks to relatives and friends for kind expressions of sympathy received during the week of mourning for their beloved mother.

Mr. John Van Coevorden returns sincere thanks for visits, telegrams, letters and cards from relatives and friends during the week of mourning for his dearly beloved sister, Rose, who went to everlasting sleep on Sunday, February 23rd, 1913. Gone, but never to be forgotten.—42, King Edward-road, Hackney, N.E.

Mr. William Van Coevorden begs to tender his sincere thanks to relatives, friends, clergy and officials of the South Hackney Synagogue for the sympathy and condolence extended to him in his sad bereavement of his beloved sister.—290, Richmond road, Hackney.

The Daughters and Sons of the late Rabbi David Haimsohn זצ״ל sincerely thank Mr. Gewirtz, President of the Beth Hamedrash, Montague road, N.E., Mr. Issy Levy, Highbury New Park, and all those gentlemen who so reverently carried out the last sacred rites for their dearly beloved father. They also return thanks for kind expressions of sympathy received during the week of mourning.

Mr. Joseph C. Hyam begs to express his sincere thanks for the kind expressions of sympathy received by him on his recent sad bereavement.—Mustapha Supérieur, Algiers.

Dayan Dr. M. Hyamson begs to express his sincerest thanks for the kind visits, resolutions, letters, and cards of condolence and sympathy which he has received during his week of mourning for his late lamented brother, Rabbi David Haimsohn. ז״ל

Mr. and Mrs. Moses Kramer return thanks for kind visits and letters of condolence received on their sad bereavement of their dearly beloved son.—158, Amhurst-road, Hackney.

Mr. W. Phillips (London), Mrs. A. Cohen, Mr. I. Phillips and Mr. Sol. Phillips, 5, Richmond-terrace, Cardiff, tender their sincere thanks for kind visits, letters and cards of condolence received during the week of mourning for their late beloved brother, Phil Phillips.

Mr. and Mrs. A. Posenheim, Sons and Daughter, and Mrs. O. Lamm, of Coventry, thank their relatives and friends for kind visits and expressions of sympathy during the week of mourning for their dearly beloved daughter and sister.—112, Commercial-road, E.

Mr. H. Rosenheim, of 12, Ayresome-avenue, Street-lane, Leeds, and Mrs. A. Bodlender and Family, of 70 Grange-avenue, Leeds, return sincere thanks for kind expressions of sympathy received during their week of mourning.

Mrs. Leon Simmons, with Mr. Phil. Simmons, of Cheltenham, thank their numerous relatives and friends for kind expressions of sympathy during the week of mourning for their dearly beloved husband and brother.

Mrs. S. Simmons, with Daughters, of Bristol, thank all relatives and friends for kind sympathy during week of morning for their dearly beloved son and brother.

Mr. Harris Smith, of 2, Tenter-street South, returns thanks for many kind visits and cards of condolence received during the week of mourning for his lamented sister, Idel Bootman.

The Sons and Brother of the late Mrs. L. Zachariah tender their sincere thanks to all relatives and friends for kind visits letters, and cards of sympathy and condolence during the week of mourning for their dearly beloved mother and sister.—17, Pembury-road, Clapton.

Mr. and Mrs. S. Brookstone, of 110, Cambridge-road, thank relatives and friends for presents received on the occasion of their son's (Master Isaac Myrans) Barmitzvah on March 1st.

Mr. and Mrs. B. Clarfelt (née Rene Frankel), thank their relatives and friends for presents, cheques, and telegrams received on the occasion of their marriage.—7, Alkham-road, Stamford-hill, N.

Master Solomon Mason, "Claremont," 412, Bury New-road, Manchester, takes this opportunity of thanking his relatives and friends for the very handsome presents, cheques, and telegrams received on the occasion of his Barmitzvah.

At Home.

Mr. Waldemar Benscher, 1, Hillfield Mansion, West Hampstead, will be pleased to see his friends on Sunday, the 9th inst., from 6 p.m., prior to his departure for Canada. No cards.

Mr. and Mrs. Louis Rosenberg (née Beck Levy, of Glasgow), 55, Princess-road, Birmingham, will be "At Home" on Sunday, March 9th, from 4 to 7. No cards.

UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

The Rev. ABRAHAM MINKOWSKY will read the Services on Friday Evening and Sabbath Morning next, the 7th and 8th March.

TO-MORROW (SABBATH).

Synagogue.	Preacher.
DALSTON—	Rev. E. Levine, M.A.

STAMFORD HILL SYNAGOGUE,

35, Clapton-common, N.E.

BY invitation of the Committee, Mr. J. BABINSKY will Preach To-morrow morning, שבת פקודי פ׳ שקלים.

FINSBURY PARK SYNAGOGUE.

HEBREW CLASSES are held on Saturdays and Sundays at the Synagogue, Princes-road. Under competent teachers for instruction in Hebrew and Religion. All children are welcome, and the School Committee appeal earnestly to the Jewish community of the district to see that their children have the benefits of religious education.

DALSTON SYNAGOGUE BETH HAMEDRASH,

Poet's-road, Canonbury, N.

THE בית המדרש is open for study each morning after service, also on Sabbaths (5 p.m.), Sundays (4 p.m.), and on Tuesdays and Wednesdays at 8.15 p.m. Evening Service is held at 9 p.m. each day.

A. A. FELSENSTEIN, Hon. Sec.

SIR MOSES MONTEFIORE SYNAGOGUE, GRIMSBY.

THIS Congregation requires the services of a gentleman to undertake the duties of Minister and Teacher; salary £2 per week, in addition to a grant, as promised, from the Provincial Ministers Fund. For further particulars apply to Simon Kalson, 70, Elliston-street, New Cleethorpes.

NOTTING HILL HEBREW AND RELIGION CLASSES.

WANTED, an experienced Teacher by March 31st. Teaching, 10 hours weekly; Salary £35—40. Apply to Mr. A. Michelson, Hon. Secretary, 24, Cambridge-gardens, North Kensington, W.

SOUTH HACKNEY SYNAGOGUE.

GOOD bass wanted immediately. Attend at Synagogue, Devonshire-road, on Wednesday evening next, between 8 and 9.

HOME AND HOSPITAL FOR JEWISH INCURABLES,

High-road, South Tottenham.

WANTED, an experienced Gentleman as Secretary (whole time not required); commencing salary £100 per annum. Applications in own handwriting, enclosing copies of testimonials to be addressed to Mr. J. M. Ansell, Chairman of the House Committee, at the Institution.

MANCHESTER NEW SYNAGOGUE AND BETH HAMIDRASH.

WANTED BASS or Tenor, able to conduct choir; good salary. Apply, Rev. Mr. Shapiro, 6, Elizabeth-street, Cheetham.

NOTTINGHAM HEBREW CONGREGATION.

VACANCY for Jewish Butcher. For applications and particulars apply L. Levin, Hon. Sec., 136, Queen's-walks, Nottingham.

REV. I. LEVINE, Treasurer of the Glasgow Jewish Hospital Fund and Sick Visiting Association begs to acknowledge with many thanks the receipt of £30 from Mrs. L. Abrahams, being a legacy bequeathed by her late mother, Mrs. Moore, to that Institution.

ROYAL MASONIC INSTITUTION FOR WIDOWS OF FREEMASONS.

MAY ELECTION.

VOTES for the above are earnestly solicited on behalf of Mrs. Rachel Da Costa, aged 79, widow of Bro. "Lulu" Da Costa, P.M. 1,349, and will be thankfully received by Mr. A. E. Crabb, 128, Victoria Park-road, South Hackney, N.E., or Mr. H. Harris, J.P., 216, Mile End-road, E.

CITY OF LONDON HOSPITAL FOR DISEASES OF THE CHEST.

(Victoria Park Hospital.)

(Rail and tram Cambridge Heath, G.E.R.)

THE ANNUAL GENERAL COURT of Governors of this Institution will be held on THURSDAY, 13th March, 1913, at 3 p.m. precisely, at the Hospital, HERBERT ROBERTSON, Esq., Chairman of the Committee of Management, presiding.

To receive the Report and Statement of Accounts from the Committee of Management for the past year; to elect officers for the ensuing year; and for other business.

The attendance of Governors is particularly requested.

GEORGE WATTS, Secretary.

JEWS' DEAF AND DUMB HOME,

101, Nightingale-lane, Wandsworth Common, S.W.

(Revised List).

THE Rev. I. SAMUEL, Hon. Secretary, gratefully acknowledges the receipt of the following donations in response to his personal appeal for the Institution, by which its debt is extinguished and a margin provided for future contingencies:—

Isaac Davis, Esq. (for "Isaac Davis Bed")	£250	0	0
Messrs. N. M. Rothschild & Sons	200	0	0
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Anonymous	100	0	0
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Mrs. Myer Salaman	20	0	0
Messrs. David Sassoon and Co.	20	0	0
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Henry Van Den Bergh, Esq.	20	0	0
Moss Harris, Esq.	10	10	0
Josephus B. Joseph, Esq.	10	10	0
Sydney Rosenfeld, Esq.	10	10	0
John H. Beddington, Esq.	10	0	0
Leonard A. Cohen, Esq.	10	0	0
Charles Davis, Esq.	10	0	0
Arthur E. Franklin, Esq.	10	0	0
Sir Charles Henry, Bart., M.P.	10	0	0
B. Elkin Mocatta, Esq.	10	0	0
Alfred Myers, Esq., in memoriam	10	0	0
M. Schneiders, Esq.	10	0	0
James Solomon, Esq.	10	0	0
Major H. B. Lewis-Barned	6	6	[illegible]
B. Handford, Esq., C.B.	5	5	0
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J. Eisenmann, Esq.	2	2	0
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I. Goldstein, Esq.	2	2	0
Lieut. Col. Sir Matthew Nathan, G.C.M.G.	1	1	

THE LONDON

JEWISH HOSPITAL

Appeals to You

BECAUSE

There is a woeful lack of Jewish Hospital Accommodation.

1. The existing accommodation in Jewish Wards of general hospitals in London consists of less than 100 BEDS. The Jewish population of the East End is estimated to be at least 120,000.

It will supply the deficiency which is urgent.

2. The question of environment is one of the utmost importance in dealing efficiently with the Jewish sick poor. It is adding pain to suffering to place a religious Jew who is ill amid non-Jewish surroundings. To many, the fear of passing away among non-Jews is a torture.

It will be Open to all Creeds.

3. The Hospital, through strictly Orthodox, will ADMIT PATIENTS OF ANY CREED OR RACE, but the point is that it will be essentially a Jewish Institution.

It will silently fight the Missionaries.

4. The Hospital will remove temptations from the paths of the poor people who attend the MEDICAL MISSIONS, the device of the conversionists for entrapping poor Jews.

Patients, Doctors and Nurses will be able to understand.

5. In the Hospital Yiddish will be spoken and understood by the doctors and nurses—a clear necessity where patients understand no other language.

IT APPEALS NOW BECAUSE

£22,000

is required to erect a **Modern Hospital Building**
on the **FREEHOLD SITE ALREADY PURCHASED**
out of the collections subscribed by the poor who know the need that exists for the hospital.
The building will be capable of dealing with about

600 In-Patients and **100,000 Out-Patient** attendances every year.

Donations may be sent to the Trustees of the Building Fund: CAPITAL & COUNTIES BANK, Head Office: 39, Threadneedle Street, E.C.; Eastern Branch, 210, Commercial Road, E.; or other Branches; or
Dr. A. GASTER *(General Hon. Treasurer)*, **68, Greencroft Gardens, N.W.**
N. JACOBOWICZ *(General Secretary)*, **41, Stepney Green, E.**

All Donations will be acknowledged in due course in this journal, and Donations by monthly instalments will be thankfully accepted.

Sales by Auction.

MESSRS. S. H. DAVIDS and CO.,

AUCTIONEERS, SURVEYORS,
ESTATE AGENTS & VALUERS,
ASSESSORS OF INSURANCE LOSSES.
11, ARGYLL-PLACE, REGENT-ST., W.
Telegrams: "Tenantless, London."
Telephone: Gerrard 6356.

By order of Executors.
187, Portsdown-road, Maida Vale, W.

MESSRS. S. H. DAVIDS and CO. will SELL by AUCTION on the premises, on TUESDAY next, March 11th, 1913, at one o'clock, the remaining contents of the residence, including bedsteads and bedding, carpets, rugs, mahogany and ash bedroom suites, wardrobes, dressing-tables, washstands, easy and occasional chairs, pedestal sideboard, dining tables, bookcase, pair of French cabinets, console tables, mirrors and overmantles, grand pianoforte in walnut case, grandfather's and other clocks, ebonised and amboyna-wood suite mahogany and walnut card tables, a few oil painting, ornamental china, and other effects.

On view day prior to sale. Catalogues of the Auctioneers, 11, Argyll-place, Regent-street, W.

Salvage recovered from the fire at Messrs. G. Manna and Co.'s.

MESSRS. S. H. DAVIDS and CO. will SELL by TENDER (in one lot), on THURSDAY, March 13th, the whole of the Salvage Stock of Continental Delicacies, including truffles, caviare, paté de fois gras cocks combs, olives, capers, peas, smoked and French sardines, salmon, salad cream, mayonaise, flavouring essences, curry powder, a quantity of labels, etc.

The stock may be viewed at the premises, 144, High Holborn, W.C., from Monday next until Thursday, the 13th inst., on which day, at 12 o'clock, Tenders will be opened.

Forms of Tender and Conditions of Sale may be had of Messrs. S. H. Davids and Co., Auctioneers and Assessors of Insurance Losses, 11, Argyll-place, Regent-street, W.

By order of the Trustees.

MESSRS. S. H. DAVIDS and CO., will SELL by AUCTION, at the Mart, E.C., on FRIDAY, April 11th, 1913, at 2 o'clock, the following sound Freehold and Leasehold Investments:—

FULHAM-ROAD.—The valuable Freehold Shop Property, Nos. 555, 557, 559 and 561, Fulham-road, adjoining the Town Hall and facing Walham Green Railway Station; let and producing £240 p.a.; possessing a frontage of 65 ft., and forms an important site for the erection of a modern building, suitable for a bank, insurance offices, shops, &c.

KNIGHTSBRIDGE (just off Brompton-road, near Harrod's Stores and Sloane-street.—Two capital Freehold Houses, No. 18, Montpelier-row, and No. 25, Montpelier-place, an excellent letting locality. Producing £76 per annum.

EDGWARE-ROAD, a few minutes from Edgware-road (Tube and Met.) Railway.—Two Leasehold Dwelling Houses, Nos. 43 and 57, Star-street; term 94½ years from Lady Day, 1838; g.r. £8 8s. the two.

Solicitors: J. B. Moses, Esq., 199, Piccadilly; Messrs. Campbell, Hooper and Todd, 17, Warwick-street, Regent-street, W.

Auction Offices, 11, Argyll-place, Regent-street, W.

Notice of Sale re Chaplin deceased.

MESSRS. S. H. DAVIDS and CO. beg to announce that they have now Sold by Private Treaty the Freehold Properties, Nos. 36, 38, and 40, Beadnall-road, and Nos. 4, and 6, Ewart-road, Forest-hill, which were withdrawn at their recent Auction held at the Mart.

Auction Offices.—11, Argyll-place, Regent-street, W.

CATFORD.—Valuable Freehold Ground Rent of £33 5s. per annum amply secured upon seven shops, Nos. 81, 83, 85, 87, 89, 91, and 93, Catford-hill, with reversion in 1963 to the rack rentals at present assessed at £240.

MESSRS. S. H. DAVIDS and Co. beg to announce that the above property was not sold at their recent auction, and may now be treated for privately upon advantageous terms.

Auction Offices.—11, Argyll-place, Regent-street, W.

HAMPSTEAD (WEST).—With vacant possession.—Freehold corner Residence, "Goldhurst," 58, Priory-road; containing 8 bed and dressing rooms, 4 reception-rooms; large garden; stabling and garage.—Solicitors, Messrs. Huntley and Son, 92, Tooley-street, S.E.

LEOPOLD FARMER and SONS will SELL the above by AUCTION, at the Mart, E.C., on WEDNESDAY, March 26th, at 2. Particulars of the Solicitors and the Auctioneers, 61, High-road, Kilburn, N.W., and 46, Gresham-street, E.C.

SOUTH HAMPSTEAD, 120, Abbey-road.—With possession.—Commodious 12-roomed Residence, with long garden; lease 42 years, at £11 per annum. Solicitor, S. [illegible] Skelton, Esq., 1, Lincoln's Inn-fields, W.C.

WEST HAMPSTEAD, 30, Dennington-park road (leading out of West End-lane).—Well-built residences; let at £70; lease 70 years: ground rent £12.

KILBURN, 15, Cambridge-avenue.—12-roomed house; let at £50; lease 46 years, at £11.—Solicitor, David A. Romain, Esq., 196, Bishopsgate, E.C.

KILBURN, 74, Brondesbury-villas.—With possession.—Double-fronted, 12-roomed residence; lease 80 years, at £10 10s.—Solicitors, Messrs Hamlins, Grammer and Hamlins, 9, Fleet-street, E.C.

LEOPOLD FARMER and SONS will OFFER the above by AUCTION at the Mart, E.C., on WEDNESDAY, March 26th, 1913, at 2.—Particulars of the respective Solicitors, and the Auctioneers, 61, High-road, Kilburn, N.W., and 46, Gresham-street, E.C.

KENLEY, 74, HIGHBURY NEW PARK (close to Canonbury and Highbury Railway Stations, N.L.R.).—The whole of the superior, costly HOUSEHOLD FURNITURE and EFFECTS, comprising inlaid mahogany, walnut, ash, and other bedroom suites in various sizes, massive brass and iron bedsteads, hair mattresses and bedding, Turkey, Wilton-pile, and Axminster carpets, expensive satinwood cabinets, centre, occasional tables, and drawing room suite en suite, luxurious Chesterfield and easy chairs, silk and lace curtains, two upright grand pianofortes by Collard and Collard and Bord, of Paris, finely-modelled bronze groups and figures and china ornaments, chime clock by Le Roy et Fils, New Bond-street, well-made oak and mahogany sideboards, extending dining tables, dining-room suites covered in morocco leather and velvet, dinner waggons and overmantels, expensive gilt console tables and glasses, oil paintings and water colour drawings, carved oak hall furniture, iron safe by Milner, expensive electric fittings, china dinner and dessert services, and numerous other items.

MESSRS. H. JACOBS and SONS have received instructions to SELL by AUCTION, on the PREMISES as above (on account of the owner giving up housekeeping), on THURSDAY next, March 13th, at twelve o'clock precisely.

On view day prior and morning of sale. Catalogues on the premises and of the Auctioneers, 11, Spital-square, E.C. Tel. 9,830 Central.

33, Evering-road, Stoke Newington.

MESSRS. FRANCIS DOD and Co., having disposed of the residence are instructed to SELL by AUCTION on the PREMISES, on THURSDAY, March 13th, at 2 o'clock, the whole of the superior household furniture and effects, comprising massive iron and brass bedsteads, bedding, spring and hair mattresses, handsome bedroom suites, washstand, dressing table, toilet sets, Finetone Cottage pianoforte, occasional tables, Turkey carpet, well-made carved dining room suite, massive brass fender and fire irons, inlaid china, display cabinets, dining table pictures ornaments, china and glass, the kitchen utensils being the contents of the residence. On view day prior and morning of sale. Catalogues at auctioneers' offices, 35, Stamford Hill, N.

Educational.

BRUSSELS.—Young Ladies' Pensionnat BACK, 76-80, Bd. de la Cambre. First class finishing school; modern and thorough education; comfortable home; situated in healthiest part.

ELOCUTION.—Miss Matilde Ellis, "Bronté," 19, Kilburn-priory, N.W., visits and receives pupils; classes held for adults and juveniles, 10s. 6d. per term; successful with foreigners and in curing defects in speech; West End Studio, Clavier Hall, Princes-street, Hanover-square, W.

GOUIN SCHOOL OF LANGUAGES.—Hampstead Conservatoire, Swiss Cottage.—All modern and classical languages; shorthand, typing, bookkeeping, mathematics, translations. Principal: Miss Mabel F. Yates.

MISS FANNY GOLDHILL.—Voice Production and Singing; diction and style speciality. (All pupils entered for exams. of Royal Acad. and Royal Coll. of Music passed successfully.) Interview and advice free. Apply, Bechstein Studios, Wigmore-street, W., or 136, Broadhurst-gardens, Hampstead.

REQUIRED immediately, a capable student coach (permanent), lad 14, in Latin, French (if possible also Hebrew); strict teacher. Apply, full particulars in writing, to M., 19, Heathland-rd., Manor-rd., N.

WELL-EDUCATED, refined and bright German young lady (23), desires post as Governess or companion to young ladies in high-class Jewish family. Address, 1,686, Jewish Chronicle.

Situations Vacant.

GIRLS wanted, just left school, wages given to start. Apply, 63, Whitechapel-road, E.

LADY Clerk wanted, not under 25 years of age; shorthand and typewriting; must be able to speak Yiddish or German fluently; salary £65 per annum. Apply in own handwriting, stating experience, qualifications, reference, etc., to Mr. M. Stephany, Secretary, Jewish Board of Guardians, 127, Middlesex-street, E.

MAID-COMPANION (if possible with some experience in nursing) required to accompany lady abroad for about two months from about middle of April; very easy and comfortable post. State qualifications, experience and remuneration required, to B. L., Box 2,780, Willing's Advertising Agency, 125, Strand, W.C.

S. HARRIS, M.P.S., Pharmacist, has a vacancy for a well educated gentlemanly youth as apprentice; will have an opportunity of also learning the dental profession; small premium required. Apply, Congdon and Co., Ltd., Chemists, 269, West End-lane, West Hampstead, N.W.

SMART business girl wanted to call at ladies houses and theatres with costumes to sell; liberal commission.—Address, 1,647, Jewish Chronicle.

SMART LAD, about 14-15, wanted for warehouse, to make himself generally useful. Address, with particulars, to 1,694, Jewish Chronicle.

WANTED, lady as Companion in orthodox family in Birmingham. Address, with full particulars, to 1,668, Jewish Chronicle office.

WANTED Cook-General, used to Jewish cooking; two in family; good wages. Apply, Thursday mornings, between 10 & 12, 88, Crescent-lane, Clapham Common, S.W.

WANTED a good Cook for a small boarding-house at seaside. Apply by letter to 1,286, Jewish Chronicle office.

WANTED lady Blouse Designer and Cutter also for underclothing for the Provinces. Address, 1,699, Jewish Chronicle.

WORK GUARANTEED IN CANADA (men and women); splendid opportunities; weekly conducted parties; early application necessary; Salvation Army has unequalled organisation, and has settled 70 000 Britishers; disinterested advice and full particulars free. Write or call, Commissioner Lamb, 122, Queen Victoria-street, London. Branches: Bristol, Liverpool, Manchester, Glasgow, Edinburgh, Belfast, etc.

Situations Wanted.

ADVERTISER, 24, Clerk, seeks situation as traveller; energetic, hardworking, good appearance, and smart business man.—Address, 1,586, Jewish Chronicle office.

A LADY requires comfortable home, small salary, for light duties; good housekeeper; good manager and carver; could furnish own bedroom; highest references. Address, 1,379, Jewish Chronicle.

AS Reader and Secretary, lady requires morning engagement; terms moderate.—Miss Mitchell, 10, Gunterstone-road, West Kensington, London.

GOOD COOK wants a place, where kitchen maid is kept; wages £36 to £42 a year. Address, 1,698, Jewish Chronicle.

MR. B. BRASCH, of 32, Merchant-street, Bow, wishes to place his unique knowledge of Friendly Society work at the disposal of any large Friendly Society, or similar organisation, requiring a capable organising or Insurance Secretary.

SITUATION wanted for girl of 17 as under-nurse or schoolroom-maid; has had experience; good references. Apply, Superintendent, 69, Stamford Hill, N.

SITUATION wanted at the sea-side or in the country where another maid is kept, for a young girl; light duties.—Apply by letter, giving full particulars, to Superintendent, Montefiore House, Stamford Hill, N.

YOUNG Girl wants situation as junior clerk; knowledge shorthand, typewriting (70-17) and bookkeeping; good references.—Address, A. Rosen, 69, Fuller-street, Bethnal Green-road, E.

YOUNG lady, educated (senior Oxford), desires situation as Shorthand-Typist; knowledge of French, German and bookkeeping; Saturdays and holidays free. Address, 1,697, Jewish Chronicle.

YOUNG Lady desires position in London as Companion-Housekeeper, Secretary, or similar post; thoroughly competent, bright, musical; nominal remuneration for comfortable home. Address, 1,424 Jewish Chronicle office.

Business for Sale.

FIRST-CLASS Continental Delicatessen Store for immediate sale; situated in good Jewish neighbourhood; rent £175 p.a.; upper part could be let off. Apply, by letter or personally between 10—1, F. Gieseche, 184, High-road, Kilburn.

Houses, &c., to be Let or Sold.

A NICE, non-basement House, Clapton; 6 rooms; lease, 46 years; ground rent, £5; let at £32 p.a.; price only £235. Apply L. H. Horn, Builder, 109, London-road, Clapton.

COMPAYNE GARDENS, N.W.—£1,750 only required for a charming long leasehold, non-basement House, eight bed, three reception rooms; full-sized billiard room; bath (h. & c.); four w.c.'s; good offices, and nice gardens with croquet lawn. Write at once, A. H. Davis P.A.S.I., 11, John-street, Crutched Friars, E.C.

FREEHOLDS for Sale cheap.—Block of 116 weeklies; never empty; show big returns; no agents.—H. E. S., 60, Silver-street, Edmonton.

GROUND floor to let in Bloomsbury, suitable for professional man, doctor, etc.; 1½ guineas inclusive weekly.—Apply Mr. Jaques, 17, Lothair-road, Finsbury-park, N.

WITH GENUINE OLD JACOBEAN STAIRCASE.
OLD OAK PANELLING.

HAMPSTEAD.—A RESIDENCE, combining all modern conveniences and comforts with the charm of an old English sixteenth century type of house, situate near the highest part of the Heath; accommodation; lounge hall, handsome dining and drawing rooms, full-size billiard-room, seven or eight bed and dressing rooms, two bathrooms, non-basement, domestic offices.—Apply to the Sole Agents, Messrs. LOWE, GOLDSCHMIDT and HOWLAND, Heath-street, Hampstead. Teles., 612 Hampstead and 693 North.

HARROW.—Villa for sale; 6 rooms and bathroom, etc.; 96 years, £5 5s. ground rent; electric light and gas; garden stocked; with or without possession; terms arranged; £260 for quick sale.—30, Sussex-road.

HIGHBURY NEW PARK.—House to be sold; dining, drawing, breakfast, 7 bed and box-rooms, 2 kitchens, large garden; price £600.—Address, 144, Highbury New Park, N.

TAILOR'S SHOP to let; good position; main road; rent and taxes, 16s.; fitted with every convenience for the trade; shop fitted with electric light, and gas; good workshop at back; there is a good connection; trade profits, £5 0s. weekly; price £50 for quick sale.—26, Romford-road, near Stratford Church.

UPPER CLAPTON (within one minute of Railway Station).—Family residence, 10 rooms, box-room, bath room and scullery; long garden, carriage drive; rental £55; lease 61½ years; ground rent £8 10s.; price £500. Apply, Greig and Kearney, 3, Mincing-lane, E.C.

WESTCLIFF.—Well-furnished house to let; 2 minutes from trams and parks, 10 minutes from sea; very moderate terms for fair period. Address, 1,178, Jewish Chronicle office.

WOODBERRY DOWN.—Semi-detached double-fronted residence (on 2 floors only; exceptionally well planned; 7 bedrooms, dressing room, bath, 3 reception rooms and offices, billiard room, well laid out gardens about one-third acre, summer house, etc.; possession on completion; lease about 57 years; price £1,000, part can remain desired.—Percival Hodson, 223, Seven-sisters-road, Finsbury Park. 'Phone, North 186.

Partnerships.

WHOLESALE jeweller wishes partner, lady or gentleman; active or sleeping; £1,000; good returns.—Address, 1,727, Jewish Chronicle office.

Board, &c., Wanted.

BOARD-RESIDENCE required by middle aged gentleman; Kilburn or Hampstead; state lowest inclusive terms for large room, 1st floor preferred.—Address, 1,722 Jewish Chronicle office,

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COMFORTABLE home in quiet family for elderly lady; Brondesbury or Hampstead district.—S., c/o Schroder's, Chud's Hill, N.W.

Board and Residence.

LONDON.

A COMFORTABLE home with every attendance; conveniently situated; strictly kosher; moderate inclusive terms.—Roslyn House, Victoria Villas, Brondesbury-road, Kilburn, N.W.

A LADY can accommodate married couple with board; a very well-furnished bedroom, bath, hot and cold, same floor, electric light (private sitting room if required); also smaller room suitable for single gentleman; tennis lawn.—95, Broadhurst-gardens, Hampstead, two minutes Finchley-road (Met.); telephone 2370 P.O. Hampstead.—Address, 1,728, Jewish Chronicle.

136 BETHUNE-ROAD, STAMFORD HILL, N.—Near G.E.R. Station; trams and 'bus 42; comfortable home to City gentlemen; personal attention given; terms moderate and inclusive: late dinners.

BOARD-RESIDENCE for gentlemen in private family; terms 21s.; no extras; full board Sat. and Sun.; easy access to City and West End; young society.—[illegible] Portsdown-road, Maida-vale.

107 CAMDEN-ROAD.—An English family would like City gentleman (young) to join their home circle; comfortable bedroom; board optional; terms moderate; easy access to all parts.

34 CLEVELAND-SQUARE, Lancaster-gate, W.—English private hotel; beautifully furnished; excellent catering; moderate (inclusive) terms; tel., 1,822 Padd.

COMFORTABLE home for invalids, permanent or temporary; terms moderate. Apply to the Matron, 336, Upper Richmond-road, East Sheen.

33 LANCASTER ROAD, Swiss Cottage, N.W.—The Misses Sutton can receive gentlemen as paying guests; orthodox; home comforts; large rooms; easy access all parts; terms moderate. Tel. 4923 P.O. Hampstead.

22 DENNINGTON PARK ROAD, West Hampstead.—A good private English family offer bright refined home to two gentlemen; newly decorated; electric light; bath; good cuisine; near Met. and motors; 15 mins. city; musical "At Homes;" mod.

86 FORDWYCH-ROAD, Brondesbury, N.W.—Board and Residence.—Miss V. Berger has vacancies for ladies and gentlemen; close to Met. and N.L. Railways, and motor 'buses to all parts.

LADY offers well-furnished sitting-room and bedroom to lady or married couple with or without board; electric light; no other guests.—51, Portsdown-road, W.

LYNDALE HALL, 368, Finchley-road, Hampstead, N.W.—Select Residential Home for Students and young City Men.—Miss Chapman (late of Ealing). Telephone, Post Hampstead 4305.

MAIDA VALE.—Board and residence; conveniently situated for all parts; terms moderate and inclusive.—Mrs. BENZIMRA, 260, Elgin-avenue, W. Tel. 3675 Pad.

MAIDA VALE.—An English family would like one City gentleman (young) to join their home circle; large bedroom, with partial board (full week ends), 25s. Address, 380, Jewish Chronicle office.

17 PLYMPTON ROAD, BRONDESBURY.—Large front room vacant on first floor; private family; 3 mins. from motor and rail; every home comfort; terms moderate and inclusive.

105 PRIORY ROAD, South Hampstead, N.W. (between Broadhurst and Compayne-gdns).—Mrs. Albert Jacobson will be pleased to receive guests in her well-appointed house; home comforts studied; 3 min. from West Hampstead (Met.); Tel. 5676 Hampstead.

WEST HAMPSTEAD.—Board and residence in lady's private house; every comfort and convenience.—E., 164, Belsize-road, N.W.

WEST HAMPSTEAD, N.W.—Superior board and residence with every home comfort; terms moderate and inclusive; orthodox.—36, Quex-road.

PROVINCES.

BOURNEMOUTH, 222, Old Christchurch-rd.—Mrs. A. Schlom (late of Folkestone) has superior furnished apartments to let; strictly orthodox; good atten.; mod. terms; home comforts; board if required. Tel. 609.

BRIGHTON.—Comfortable board residence or well furnished apartments; excellent cooking and attendance; three minutes walk, sea and lawns.—Miss Cohen, "Clydesdale," 34, York-road, Hove.

BRIGHTON.—15, Oriental-place.—Well furnished dining room; apartments; good cooking and attendance; home comforts studied; moderate.—Mrs. A. Cohen.

LIVERPOOL.—Superior Board-residence in refined, English family; modern conveniences; strictly kosher; easy access to city. Address, 1,673, Jewish Chronicle office.

MANCHESTER.—Commercial and private; strictly orthodox; excellent cuisine and attendance; terms moderate; non-residents may join at meals; early applications for Passover.—"Amberley," 24, Bignor-street, Manchester.

SOUTHPORT.—Comfortable apartments in a well-furnished refined home; board optional; permanency if required.—Mrs. Woolfe, 98, Manchester-road.

SOUTHPORT.—Comfortable apartments; very central to all parts; cooking and attendance a speciality; with or without board; terms moderate.—Mrs. Greenburg, 19, Kensington-road.

FOREIGN.

BRUSSELS.—Comfortable home offered to one or two boys attending school; highest references in London and Brussels.—Mrs. Hartog, 27, Rue d'Irlande, Brussels.

Apartments Furnished.

BRIGHTON.—Dryden House, 10, Dorset-gardens.—Splendid position, overlooking gardens, and one minute from sea and Palace Pier; apartments or board-residence; well-furnished rooms; electric light throughout; bath (h. and c.); good attendance; terms moderate. Apply Mesdames Newton.

Miscellaneous.

CONTINENTAL Jewish Boarding School for young ladies to be transferred. Apply K. L. S., Postlagernd, Berlin 23 N.W.

FISH, "The Pick of the Catch."—S. A. Foster and Son have pleasure in introducing their charges to your notice, and respectfully solicit the favour of a trial. All orders receive prompt and personal attention; quality guaranteed; 6lbs., 2s.; 8lbs., 2s. 6d; 10lbs., 3s., cleaned and carriage paid, including delivery.—Fish Docks, Grimsby.

FOR SALE.—Hebrew Pentateuch Parchment Roll; good preservation; probable date 16th century; may be seen by appointment.—E. M. S., 57, Honor Oak-road, Forest Hill.

FITTINGS AND FIXTURES
For Shops, Showrooms and Offices.

SHOP FITTINGS, New and Secondhand, largest and most varied stock in London ready for immediate use; 50 plate-glass wall-cases, suitable for jewellers, etc.; 100 counter-cases, various sizes from 15s. to £10; 20 wall-fittings for drapers, tailors, etc.; 200 counters with mahogany and whitewashed tops from 5ft. to 20ft., thoroughly done up ready for immediate use, £1 to £5; 200 marble-top tables, from 7s. each; 1,000 bentwood chairs, 36s. dozen; large stock of hairdressers' fittings cheap to clear. Estimates, catalogues, and drawings free. Call and inspect; sure to purchase; our goods recommend themselves. Country orders carefully packed and delivered to London, rail free, taking all risks.—Radin, 384, Old-street, London, adjoining Shoreditch Town Hall. Telephone 5187 Central.

GOOD private home (London or Brighton, for nervous, mild mental and chronic patients; qualified matrons; every comfort. Apply, 5, St. Mark's-square, Regent's Park.

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Forthcoming Meetings.

SUNDAY, March 9.

JEWISH LEAGUE FOR WOMAN SUFFRAGE, Drawing Room Meeting, 3, Shoot-up-Hill, Brondesbury, 3.15.
BEATRICE CLUB, Annual Meeting, Addison Hall, Addison Road, 3.30.
EXCELSIOR RELIEF AND LOAN FUND, Annual Meeting, 107, Elgin Avenue, Maida Vale, 4.

MONDAY, March 10.

JEWISH BOARD OF GUARDIANS, Industrial Committee (rota), 4; Russo-Jewish Conjoint Committee (rota), 4.
HOME FOR AGED JEWS, Investigating Committee, Great Synagogue Chambers, 5.30.
SOCIETY OF PROMOTERS OF CHARITY, Committee, Western Synagogue Chambers, 12, St. Alban's Place, S.W., 8.

TUESDAY, March 11.

HOME AND HOSPITAL FOR JEWISH INCURABLES, Ladies' Committee, at the Institution, 3.30; House Committee, 6 30.
JEWISH BOARD OF GUARDIANS, Fixed Allowance Committee (rota), 3.30; Relief Committee (rotas), 4.
ITO, Young Generation of Israel Branch, Committee, 13, Redman's Road, 9.

WEDNESDAY, March 12.

SARA PYKE HOUSE, Committee, Sara Pyke House, 45, Great Prescott Street, 11.
JEWISH BOARD OF GUARDIANS, Loan Committee (rota), 4; Industrial Committee (rota), 4.

THURSDAY, March 13.

JEWISH BOARD OF GUARDIANS, Relief Committee (rotas), 4.
UNITED SYNAGOGUE, Council, Jews' College, 8.

Literary and Social Functions.

(Announcements of Social Functions may be inserted under this heading at the charge of 2s. for two lines and 1s. per line after).

FRIDAY, March 7.

Jewish Institute, Lecture by the Rev. W. Levin, 8.

SATURDAY, March 8.

London University Zionist Society and Young Hebrew Association, Joint Study Circle, Lecture by Mr. M. Gollop, B.A., Beth Hamedrash, Mulberry Street, 4.
Young Hebrew Debating Society, Literary Evening, Club-room, Talmud Torah, Redman's Road, 7.30.
Literary and Social Union, General Meeting, Committee Room, Stepney Jewish Schools, 7.45.
Chicksand Street Old Boys' Club, Lecture by Mr. Maurice Myers, 7.45.
Jewish Institute, Lantern Lecture by Mr. Elkan N. Adler, M.A., 8.

SUNDAY, March 9.

Leyton and District Jewish Social Union, Committee, 6.
Old Victorian Club, Concert, 15, Fenton Street, 7.30.
Jews' College Union Society, Paper by the Rev. A. A. Green, 8.
Young Hebrew Association, Lecture by Mr. Leon Simon, B A., Redman's Road Talmud Torah, 8.
Jewish Institute, Concert, 8.

MONDAY, March 10.

Union of Jewish Literary Societies, Council, 38, Fitzroy Square, 6.

TUESDAY, March 11.

West Central Jewish Working Men's Club, Debate (Opener: Rev. I. I. Mattuck), 8.30.

THURSDAY, March 13.

North London Jewish Literary Union, Lecture by Mr. Leon Simon, B.A., Dalston Synagogue Classrooms, Poet's Road, 8.30.
Old Victorian Club, Debate (Opener: Rev. Isidore Harris), 15, Fenton Street, 9.

THE COMING WEEK:—
Announcements will be found on p. 38.

CALENDAR FOR THE WEEK.

Day of Week	Hebrew Date.		Civil Date.		Portion.	Haphtorah.
Fri.	I Adar	28	March			
Sat.		29		8	פקודי Exodus xxxviii. 21 till end of Book; and xxx. 11-16. [Shekolim]	II Kings xiii. 1-17
Sun.		30		9		
Mon.	II Adar (29 days)	1		10		
Tues.		2		11		
Wed.		3		12		
Thurs.		4		13		

This day (Friday) Sabbath begins at 5.30.
Sabbath ends to-morrow at 6.32.
This is the time for London. The time for other towns is given in Vallentine's Hebrew Almanac.
Sunday and Monday next will be **Rosh Chodesh II. Adar.**
Friday next, March 14th, Sabbath will begin at 5.30.

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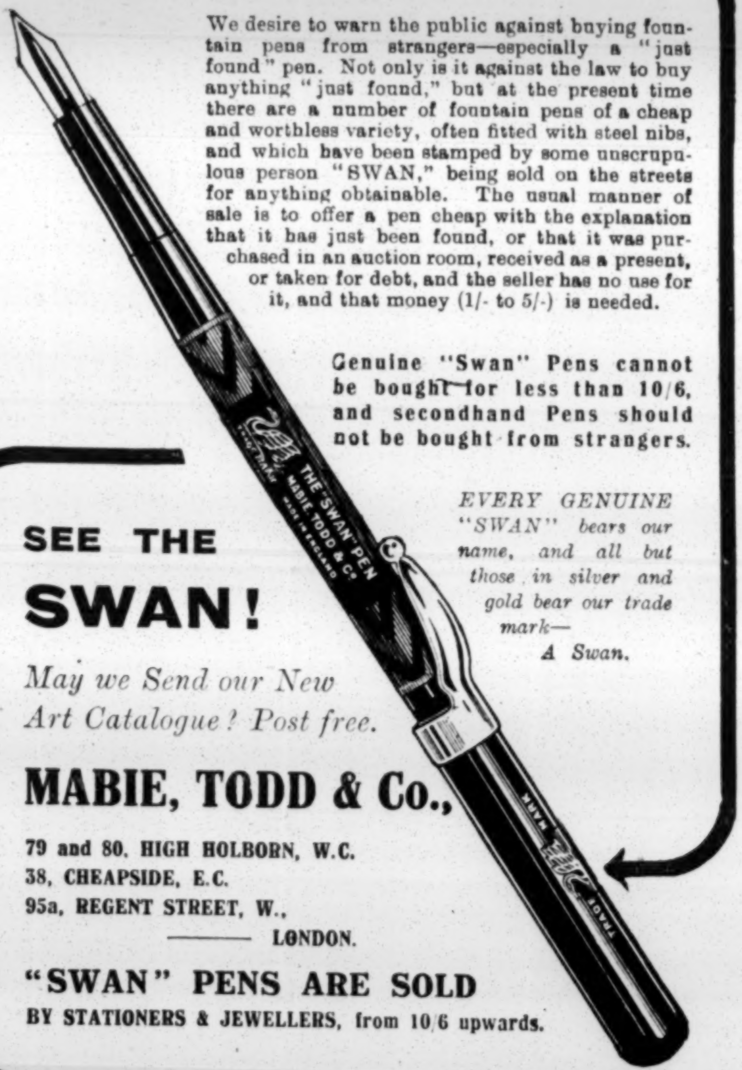

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WEEK BY WEEK.

The Chief Rabbi.

BEFORE the next issue goes to press, the CHIEF RABBI-ELECT will have landed on these shores and joined his great flock. All the omens, we rejoice to think, point to a heartfelt welcome being accorded to Dr. HERTZ, and not the least hopeful sign are the CHIEF RABBI'S own words, as reported elsewhere, which manifest the confident spirit he is bringing to the task that awaits him. The community are practically one man in their acclaim of their spiritual chief. The way for this happy consummation was prepared when the Rabbinate Conference, sinking all differences after the election, offered formally a united support to the successful candidate. The only outstanding doubt concerned the attitude of the Ministerial body. But that, too, has been set at rest by recent utterances.

This rallying of all Anglo-Jewry to its new leader, after a prolonged period of dissension, is an incident upon which the future historian will, we believe, comment with approbation. It shows a keen sense of communal needs and of the practical requirements of the hour, as well as a recognition of the demands of chivalry. And this is re-assuring to those who had almost begun to ask whether English Jews had lost the power of directing their own destinies. The whole course of events is a silent rebuke to pessimists. Let us also add that, disconcerting as it appeared at the time, the protracted delay in filling the Chief Rabbinate office need not be taken in too tragic a spirit. It is evident that it followed upon a set of conditions of peculiar and extraordinary difficulty. The task of the future is so to prepare that when next the hour strikes—and we hope that that may be in the far distant future—the man will be at hand.

◆

"An International Jewish Organisation" (!)

WE welcomed when it was at first announced the formation of an international Jewish organisation. The proposal has always been warmly endorsed by the JEWISH CHRONICLE, which has seen, as have many members of the Jewish race, that if Jews were to produce any effect upon the conditions that surrounded them it could only be by some form of combined action. But when we turn to the report concerning the new body, which was given at the Board of Deputies and at the Anglo-Jewish Association last Sunday, we experience a feeling of intense disappointment. We are not at liberty to deal as fully with this matter as we should have liked, because it was thought right to throw over the proceedings that well-worn veil of secrecy. This is no new development in the procedure of either the Board or the Association, at whose meetings the reporters must be becoming quite accustomed to the appeal to drop their pencils.

We shall have something to say, later on, about this "down tools" policy. What we draw attention to here is the proposed composition of the new body. Briefly, the members are to be the representatives of seven charitable organisations, none of which have much or any claim to a representative character. That is bad enough. But what is worse is that the Committee leaves out some of the countries where Jewish populations are largest, and, even in those lands which are admitted, excludes some of the most important and numerous Jewish bodies in existence. It is difficult to treat calmly a proposition which ignores the Zionist movement, the Ito, the B'nai B'rith movement, and others that might be named. One would have thought that, in setting out to form an international Jewish organisation, one of the first things to do would have been to invite the assistance of these movements, which are in themselves essentially international and are backed by large sections of the Jewish race.

◆

A Hollow Sham and Mockery.

BUT anything that might have given the impetus of popular will to the new organisation is barred. Instead, we get a few charitable bodies with their offices in various countries banding themselves together, and seeking to take to themselves the power of co-opting others—if they choose. Such a body is not Jewish, in the sense that it represents the Jewish race. It is not international, in the sense of really representing the Jewries of the world. It is not representative, in the sense of being popularly elected. It is a close corporation of a few philanthropic individuals, resting on hardly any democratic basis, of individuals acting on no mandate, removed from the breath of popular feeling, and guided, in the main, by a number of persons who administer in secret the trust funds of a deceased testator without ever troubling to present a balance-sheet of their financial stewardship. The committee of fourteen—there are seven bodies each with two representatives—which arrogates to itself the title of a Jewish international organisation, may come together occasionally—how often may be judged from the fact that although the present scheme was really propounded originally in the year 1908, nothing practical was done for five years. But so far as any real progress is concerned, we should ourselves as soon expect it from a company of marionettes as from these representatives of hole and corner organisations, immersed for the most part in dole-giving and with no broad outlook on Jewish life.

The whole thing is one of those miserable shams, one of those bits of objectionable and dangerous make-believe with which Jews in the past have been wont to deceive themselves while the masses of their people have been hurrying into calamity. Not only is it a sham and a mockery of Jewish hopes, but it is a positive menace to Jewry. The one objection to an international Jewish body is that it may be challenged as a sort of international Jewish conspiracy. This allegation would be nullified if the organisation opened its doors frankly and boldly to the world. But the promoters have gone out of their way to destroy this justification in advance. It must, forsooth, be a secret body, so that the anti-Semites may add another brand to the modern Jewish *auto da fè*. We say that this policy of "hush" is stupid, futile, dangerous, and all of a piece with the hocus pocus of this organisation's composition. The fact is that the trail of the "Ica" is over all the movement, which is in reality a bar to the formation of a really representative Jewish organisation. Despite our protest, we doubt not that such an opportunity for tickling their vanity with the delusion that a fourteenth part of the guiding of the policy of the Jewish race rests on their shoulders will not be lightly let go by certain parties. But we shall continue to expose this concern which fraudulently pretends by the name it has taken to itself to be what it will not and cannot be. We hope, when the wicked nonsense of it all comes to be understood, the English bodies concerned at least will appreciate the precious organisation at its true worth, and take means for dissociating themselves from it. It bodes no good to the Jewish race, and those who are anxious to serve the race should have no part or lot in the whole mischievous imposture.

◆

"Reduction" *Ad absurdum*.

THE community should be grateful to the Board of Deputies for the excellent light literature—suitable for Friday evening at home—provided by it at its meeting on Sunday. The question under consideration was the reduction of the Naturalisation Fee. A curious thing had happened. The President of the Board, having given up the Home Secretary as utterly hopeless on this question, wakes up one day to find that Mr. MCKENNA has actually dared, behind the back of the Board, to give what Mr. ALEXANDER had vowed could never be extorted from him. This was certainly a most irritating situation, calculated to try the temper and the patience of persons in far less supremely responsible positions than that of the President of the Jewish Board of Deputies; and a less peaceful person than Mr. ALEXANDER might have longed to give the Home Secretary a good hard knock. Mr. ALEXANDER, however, took the alternative course of explaining his position to the Board. He showed how the *non possumus* letters of the Home Office had amply justified his own despairing utterances, and he frankly discussed the question of how the Home Secretary came to do what he had declined to do when asked by the Board. An obliging deputy suggested that it was the speech of the President at the annual meeting which, in colloquial parlance, "did the trick," and Mr. ALEXANDER solemnly rose to the bait. He referred to "the plain terms" he had used; and mentioned the threat of a "round-robin" to Members of Parliament on the question, which had also appeared in that memorable oration: "It was possible," said the President, "that the HOME SECRETARY was frightened at that statement, and had anticipated any action on their part by forthwith making the reduction."

At this point, one looks in the account of the proceedings for the words "loud laughter," so beloved of the newspaper reporter. But no—the Deputies kept a solemn mien; and so we are driven to imagine the HOME SECRETARY cowering under the Jovian shafts of the President of the Board, and then pulling himself sufficiently together to dictate his submission, ere the final stern ultimatum of the Board's Solicitor and Secretary should arrive demanding immediate surrender. We must say that it flatters our pride to have discovered a great State Department which is afraid of Jews in general and Mr. ALEXANDER in particular; and we like to think of Mr. ALEXANDER as imposing his haughty will upon a terror-stricken HOME SECRETARY. But, alas, there is one fact which mars our happiness—the little fact that the HOME SECRETARY had shown clear and ample signs of yielding at the time that the Manchester deputation waited upon him, which was some two or three months before Mr. ALEXANDER spoke; while the final surrender seems to have been brought about by the pressure exerted by Members of Parliament with Jewish constituents. But if we are mistaken we make Mr. ALEXANDER a present of the admission that the Home Office, having yielded to the Board, should really have told the Board itself of its submission. Not to have done so was mean and disrespectful; and the Home Office ought to be ashamed of itself. So there!

◆

Some Telling Lessons.

THE stirring address of the Haham at Edinburgh will sound, we fear—outside a very limited circle—like a voice crying in the wilderness. "Where," asked Dr. GASTER, "is our modern civilisation for which we (Jews) have sacrificed everything?" The answer is buried under growing piles of armaments, *ententes*, alliances and treaties. The vast new armies whose creation is announced this week mark a new stage towards the nadir of European civilisation. Hardly anything counts to-day except arms and supposed diplomatic necessities. Dr. GASTER protests against the alleged Christian atrocities in the Balkans. He asks where is the English Press, and replies that the truth about the Balkan horrors has been suppressed—lest the Russian alliance suffer. British officials have sent reports on the subject. But the Foreign Office has put them by, because they cannot be verified in war time. Will they be verified when peace comes? We doubt it.

No wonder Dr. GASTER declares that for such "fruits of civilisation" the Jewish race, as a whole, "will not give up one jot of its ancient tradition and virtue." We take pride in the belief that Jewish teaching and culture rest on an infinitely higher plane than do those which are dragging the Europe of to-day into the bottom-most abyss. If a morality which glories in wholesale murder and organised butchery is the last word of twentieth century Christianity, then Jews will cling all the more tenaciously to their own creed. They, at least, should protest against the growth of this modern spirit; for times are out of joint and until they mend there will be no more hope for the Russian Jews than there was for the victims of the Balkan atrocities. Those Jews who do not make a stand against the whole present trend of governments are not only disloyal to their own race, but ultimately to the very nations to which they are proud to belong. Dr. GASTER'S fine oration is a much-needed word in these days. It brings us back to realities after straying in the region of self-deception. To that extent, at least, it has not a little of a prophetic ring.

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The United Synagogue.

THE annual report of the United Synagogue makes very pleasant reading. The gross ordinary income has increased; and the gross ordinary expenditure has diminished. All the constituent synagogues, with a single exception, increased their revenue—ten were in possession of surpluses—while everyone of them augmented its membership, with the exception of two whose seats were all let. All this is very satisfactory. Under other and more general heads there is no less pleasant a report. What more could one ask than that marriages should increase and deaths decrease? Or what more excellent news could be received than that the number of Jewish prisoners shows a sharp decline—342 as against 717 in the year 1904?

Clearly the new CHIEF RABBI is coming to a community which is showing signs of increased moral and physical vitality, and the statistics make us hope that one of the things which Dr. HERTZ will take into early consideration will be the oft-made suggestion that the United Synagogue of London should blossom into the United Synagogue of the United Kingdom. If it did nothing more, it would add a little more substance to the grandiloquent title with which our supreme religious leader is clothed—"The Chief Rabbi of the United Hebrew Congregations of the British Empire." May we add also a word of commendation of the system whereby the religious requirements of outlying districts is proposed to be met. The example of Ealing is very interesting, and this part of the report—of which, by the way, a summary will be found in another column—may be read with profit by Jews in the outer suburban areas.

◆

"Margate—Margate."

WE observe with some satisfaction that it has been resolved to form a congregation at Margate. The famous Kentish seaside resort has long been assured of its constant quota of Jewish patronage, and it is, therefore, not surprising that the annual migrations to the town have apparently left behind a deposit, so to speak, of permanent settlers, for whom religious organisation is necessary. At the same time the synagogue now to be provided—even though it will at first take the humble form of a hall—will be valuable at the time of the summer exodus, and will go some way towards remedying that lack of seaside services which has hitherto been a source of annual complaint. There will now be no excuse for giving to the sands what is meant for religious worship. Let us also add the hope that the promoters of the new synagogue will see their way to instituting children's services, at all events in the holiday season, so that our little ones may not be brought up in the delusion that, as a child recently put it, "there is no religion and that sort of thing during the holidays."

— THE —

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IN THE

Communal Armchair.

GREETING THE CHIEF RABBI.

1913 AND 1843.

By MENTOR.

NEXT week will probably see the closing of a hiatus. An interregnum of some twenty months will come to an end. We shall have amongst us once again a Chief Rabbi. When Dr. Hertz crosses the plank of the "Mauretania," he will pass the Rubicon from a life comparatively free from public responsibility to one in which public responsibility will be the chief element. If wishes were horses, beggars would be cavaliers. If the hopes and aspirations which have been expressed for our "little Chief," as he will soon be fondly known, were but steeds, his entry into office would be the stately procession of a richly-caparisoned knight-errant. The highest of high horses would not measure a span too much for the fit seating of the new Chief Rabbi if hopes could but take upon themselves equine transformation.

• • •

The utterances concerning Dr. Hertz which these last few days have seen recorded appear to the present writer likely to prove altogether undeserving. Ministers have vied with laymen, supporters of Dr. Hertz's candidature with those in favour of Dr. Hyamson, safe followers of our communal leaders with revolting Adullamites, in expressions towards Dr. Hertz which he has done nothing to merit. One and all proffer him aid and assistance. One and all declare their determination to render him help in his task and support him in the efforts he is about to make. Throughout all these declarations there can be noted a *soupçon* of doubt expressed as to the power and capacity of the new Chief Rabbi. No man, however strong, however able, will, if he be not a fool, dispense lightly with the proffered assistance of friends and the graceful consideration of enemies. But when we find supporters and opponents contending with one another for the choice of adequate language in which to express their offers of aid and of help, the conclusion is inevitable that in the mind of all, since all must be assumed to be sincere, there is a convincement that the object of these offers is sadly lacking.

• • •

The conclusion is thus forced upon us that there is a general consensus of opinion that the Chief Rabbi-Elect deserves commiseration for a position in which he is regarded as the somewhat helpless victim of untoward circumstances. The messages, both direct and indirect, that have been showered upon Dr. Hertz seem, however, to have ignored his own characteristics. From many points of view there can be little doubt that he is a far stronger man than many apparently estimate him. If so, the aid and help, the assistance and encouragement, the consideration and regard of which we hear so much will, however gratifying they may be when crystallised into definite action, count as little beside the innate powers with which the new Chief Rabbi is gifted. To greet a man in robust health, blessed with something more than the average amount of vigour, obviously physically sound in every limb and muscle, with bath-chairs and ambulance-trays may impress him with good intentions and kindly thoughts, but not with the aptness of the welcome.

• • •

But the greetings which have been going forth to the new Chief Rabbi are probably less the result of any estimate of him based upon reliable data than a reflection of the cachexy characteristic of the body communal. A charming book of reminiscences, written by the son of a Chief Justice who was distinguished for his silver tongue and his *insouciance*, brings to mind a story of a great legal luminary. The judges had assembled to present an address to Queen Victoria on her Jubilee Celebration. It began: "Conscious as we are of our imperfections." Lord Justice Bowen it was who suggested a slight alteration of the words so that they should read: "Conscious as we are of each others' imperfections." The resolutions and cables and messages that have been called forth by the election to the office of Chief Rabbi of Dr. Hertz have breathed throughout a spirit redolent of our consciousness of each others' imperfections. There was but one exception. "The cold-blooded cable" of the Ministers evidenced no such "consciousness" on their part. If it existed, it was triumphantly dissembled. The Ministers have evidently learnt well and to good effect the saying of Ben Zoma. איזהו גבור asks the Sage. הכובש את יצרו he answers, which we may here in this connection freely translate—"He who conceals his thoughts!"

• • •

To imagine that a great Rabbi, a scholar with world-wide reputation, a man who blind-folded could fix a pin-point on any required *Posuk* of the *Gemorrah*, and who knew and understood and appreciated the very latest of *responsa*, would necessarily possess the strength of character and the ability of administration needed in a Chief Rabbi as he has come to be understood by our community, has been the prevalent error of the Rabbinate problem as it has presented itself to Anglo-Jewry for months past. Or, to put it the other way, the idea that a man possessing the latter qualities must, *ipso facto*, possess the former. In this column it was urged, times without number, that we should endeavour to secure a *Chief Rabbi*. Only when the quest proved hopeless did the community very wisely determine that they would get the next best thing—an efficient and capable *Chief* Rabbi. If Dr. Hertz should not prove to be that, he will falsify all indications he has shown in his previous career. If the messages that have been sent to him, instead of proceeding from laymen and Ministers, of profferred support in his administration of the community, had been from some of the learned Rabbis that we have among us, of help and aid in the special direction in which they excel, the messages would not possibly have been so flattering to Dr. Hertz but they would have been far more useful to the community.

• • •

Before Nathan Adler became Chief Rabbi, the resolution by which he and others were admitted as candidates was that he should "be a Chief Rabbi רב אב״ד, and must have held such office at least six months immediately preceding the death of the late lamented Rev. Solomon Hirschell." Dr. Adler was enabled to become a candidate on these terms, and was not debarred because he could not speak the Queen's English. Candidates then were "expected to be well acquainted with ancient classical and modern general literature and to have a competent knowledge of some of the modern European languages." In many of these respects Dr. Hertz amply fills the bill. If we had confined the possible candidature last year to those who had acted as Chief Rabbi within six months of the death of Dr. Hermann Adler there would have been no contest between Dr. Hertz and Dr. Hyamson. Whether we have progressed or retrogressed since 1843 is a matter of question. It is arguable whether our insistence on adding to the qualifications of the possible candidates that they should be able to preach in English is a sign of our having gone forward or backward. The Jewish "Press," the term in which some of our public men habit themselves to refer to this journal—for some inconceivable reason "Press" to a snob appears a preferable word to "Chronicle"—seems to have set store by the reservation that the candidates should have held office as Chief Rabbi. It is recorded as an editorial opinion in 1843 that the resolution was "an admirable one: a man of such a standard at the head of us will vindicate our institutions in our own esteem, as well as command for them the respect of others." Interesting and peculiar, by-the-bye, is it to observe that the scheme of voting in 1843 was practically identical with that adopted in 1913, and that the franchise was distributed in varying degrees upwards. One vote was reserved for synagogues contributing £5 and under £10, and so on up to fifty for those contributing £400 per annum or more. There does not seem to have been contemplated any contribution to the Chief Rabbi's Fund under what is popularly known as "a fiver."

• • •

The danger of concentrating in the Chief Rabbi's hands the whole of the religious administration of the community was contemplated seventy years ago. Dr. Nathan Adler took office on the understanding "that the Honorary Officers and three of the Committee of the Great Synagogue, together with the Honorary Officers (for the time being), of the other London uniting Synagogues, do constitute a permanent Committee with which the Chief Rabbi may communicate when necessary on any subject relative to the exercise of the duties of his office through the medium of the President of the Great Synagogue." How exactly that Committee, if it ever came into existence, worked it is difficult to say, from the wording of the resolution which constituted it. But it is clear that our forefathers foresaw the unwisdom of leaving absolute control in the hands of a Chief Rabbi, whether the first or the second word of his title was to be accentuated, or whether both words might reasonably be underlined. The comment of the ancient number of the Jewish "Press," from which these gleanings have been culled, publishes the protesting words of a provincial correspondent. They come to us with a vernal freshness that belies their seventy years. It would be safe, indeed, to assume that, for a certainty, the postmark of the letter conveying the observation was Manchester. The writer observes *inter alia*:—

> If the Jews of this country are to hold at all together, their spiritual Chief must be the representative of the whole people, and consequently elected by them. It is quite certain that Jews in the provinces will never again submit to be governed on any other terms. . . . The leaders of our people in London may rest assured that if they do not at once act and organise some plan for the general government of the Jews in this country, our fate is sealed. Defection and dissent will be rampant.

Clearly, there were Dulbergs and Finburghs then in the land, and if there were not Swaythlings to sulk in their Achilles' tents, there were Samuels who took up their parable and prophesied.

• • •

Of the extent to which the old clasps the new—at least in our community—the pages of ancient numbers of the Jewish "Press" give abundant evidence. If we have moved, it must have been in a circle, let us hope, not altogether vicious. For here, in the very volume into which I have been dipping, are some adjurations to the then new Chief Rabbi in 1843. If they read as apt and proper words of wise adjuration to Dr. Hertz, though written for the delectation of Dr. Nathan Adler, setting forth "qualifications requisite for a Chief Rabbi of this Empire," Then and Now must appear to possess an identity few of us stay to recognise. A writer in the Jewish "Press" in 1843, we find, thus admonished the then new Chief Rabbi as to what he should be:—

> He must above all things be a man of energetic mind and independent character, so that he may take his position not within the ranks of party, but superior to it, so that he may be free to guide and not merely to be led.

Could anything be better said at this moment for the benefit of Dr. Hertz? But let us go on with the seventy years' old document:—

> He must be a man who, without deviating in the slightest degree from the path of religion, must yet know how to reconcile conflicting interests—he must be sagacious enough to make the best of existing circumstances and to employ them advantageously for his coreligionists—he must also possess sufficient skill to ward off, if requisite, the assaults of those implacable enemies who constantly attack Judaism.

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There was, there can be not much doubt, in those days the difficulty of reconciling the claims of country with the claims of faith; the rationalistic tendencies in the synagogue with the necessity of upholding ancient tradition; the hungering after heterodox altars with the necessity of maintaining the orthodox; the "conflicting interests" of daily life with the obligations of religion. There were, there can be no doubt, enemies constantly attacking Judaism, when Nathan Adler set out from Hanover to assume the office of Chief Rabbi of this country, just as there are to-day, when Joseph Hertz is sailing from New York to act as Nathan Adler's successor. But the analogy between 1843 and 1913 goes further. For we read:—

> To these qualifications may be added the necessity of possessing a knowledge of the English language. Though there, perhaps, scarcely exists on the Continent a Rabbi possessing so good a knowledge of that language as to be regarded as an English scholar in that country or able to deliver on arrival discourses in that language, yet he must possess

sufficient acquaintance with it for conversational purposes and be able to draw up documents of daily requirement.

Could analogy further go? As it was then so it is now. All that has happened is that in the seventy years we have grown a little more insistent upon the necessity for English than were evidently our forbears when they accepted Nathan Adler as Chief Rabbi.

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After declaring that the new Chief Rabbi "must further possess a knowledge of the world, and must have acquired by personal experience a knowledge of the various Rabbinical functions and of the dispatch of the business connected with them," the interesting document goes on to declare:—

> But even these properties, however important, are not sufficient to qualify a candidate for the office of Chief Rabbi in London. He must be a man of acknowledged piety without being impracticable. He must possess a thorough knowledge of theology. He must be a man of an established literary reputation, and lastly he must have regularly studied in a University.

It was the aspirations set forth in this inspired leader in the Jewish "Press" of 1843, inspired because it possessed something approaching prophetic vision of the future, that gave to this community Nathan Marcus Adler. To what extent have the aspirations varied that have brought us Dr. Joseph Hertz? It will be curious reading for the future generation that will be living here seventy years hence, if they turn to the now current files of the Jewish "Press" and note the expressions of hope and encouragement, to say nothing of the phrases of hesitant reservation which have preceded the coming of our present Chief Rabbi-Elect. "Never prophesy unless you know" is safe advice. Who of us can foresee, with any reasonable anticipation of certainty, seventy of any measure of time, however limited? Yet, the world moves round. To the exact spot in relation to the rest of the Universe at which we are now standing, the Earth, if not the inhabitants thereof, will in due time return. Winter and Summer, Autumn and Spring come and go with unerring precision. The seed sown yesterday we know will sprout into harvest in the days of fructification. As the clouds gather the rain will descend. Nature changes not. Seventy years hence some-one recording his thoughts in a communal armchair, when the present writer must long since have passed to a resting-place of a nature infinitely more permanent, will wonder, mayhap, at the extent to which the problems and the difficulties that confronted the community in 1913 were the same as shall confront them in 1983. And his wonder will grow if, perchance, he light upon these lines and find that the problems of 1913 were not greatly different from, but accorded so nearly with, those of 1843. Mayhap, too, he will wonder at the exhibition of faulty estimate with which we to-day are greeting the Chief Rabbi-Elect. If Dr. Hertz should be recollected in those far off days as a great *Chief* Rabbi, as possessing an innate genius for organisation and a power for administration; if, in his term of office, he shall have exhibited evidences, now unexpected by so many, of learning by no means shallow, of an acquaintance with literature by no means narrow, of a mental grasp with which his physical endowments are totally incommensurate, if, in a word, the "little Chief" be remembered as the "great Chief," the scribe of those days dallying for the moment in the reminiscent, will, like the scribe of these, perforce have to smile as he passes on to the realities of the communal situation.

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"Never prophesy unless you know" is a safe proverb. Gratifying and pleasant are the messages that have been showered upon Dr. Hertz. It is, however, by no means improbable that the "cold-blooded cable" of the Ministers will prove to have been dictated, albeit unconsciously, by the truest and best estimate of the innate powers of the Chief Rabbi-Elect.

MENTOR.

THE SHOPS ACT.

DEPUTATION TO THE PUBLIC CONTROL COMMITTEE.

Last Friday, a deputation consisting of Messrs. D. L. Alexander, K.C., H. S. Q Henriques, Joshua M. Levy and Charles H. L Emanuel, and Messrs. Harry Barrett, President of the East London Jewish Shopkeepers' Association, I. Monnickendam, Vice President, and the following members of the Committee, S. Cohen, S. M. Dubowski, A. Limburg and G. Rosenfeld, was received by the Public Control Committee of the L.C.C. with reference to the fixing of the weekly half-day closing.

Mr. Robert Sebag Montefiore, L.C.C., introduced the deputation, in the place of Mr. W. C. Johnson, who was presiding at the time over a meeting of the Committee.

Messrs. Harry Barnett, D. L. Alexander, and H. S. Q. Henriques spoke on the hardships entailed upon the class of shopkeeper represented by the Jewish Shopkeepers' Association under the present regulations for closing, and outlined a plan for the consideration of the Committee by which more justice would be done to the shopkeepers.

The Chairman said he was sure that the deputation had convinced the Committee that the shopkeepers had legitimate grievances, and in conclusion promised that endeavours would be made to get these grievances remedied.

PROFESSOR MELDOLA ON CHEMISTRY.—The thirty-fifth annual general meeting of the Institute of Chemistry was held on Monday, Professor Raphael Meldola, F R S., President, in the chair. Professor Meldola, in his presidential address, said that the applications of chemistry in every field of human activity had been steadily increasing, and the importance of professional chemists to the public welfare was becoming more and more recognised. They had not secured that full measure of public recognition to which they were entitled, but in this country all scientific affairs moved but slowly. The consolidation and the elevation of the profession and the maintenance of the status of the chemical practitioner would become more and more determined in the future by the standard of efficiency and of conduct set up by the Fellows and Associates. Until the whole level of public appreciation of the value of this profession was raised, the country was destined to lose the services of that highest type of cultured and trained chemist of which other nations were more wisely availing themselves, to our detriment and their advantage. Professor Meldola is President for the ensuing year.

M. NAHUM SOKOLOW left England on Wednesday by the Nord Deutscher Lloyd line for New York, it being his intention to visit several towns in the United in the interests of the Zionist movement. On Tuesday evening M. Sokolow was entertained by a few friends to dinner at Cohn's Restaurant. The Haham, Dr. M. Gaster, who presided, was accompanied by Mrs. Gaster. Madame Sokolow was one of the party.

THE RABBINATE.

THE CHIEF RABBI-ELECT
AND
THE DUTIES THAT AWAIT HIM.

CONFIDENT WORDS FROM DR. HERTZ.

Dr. Hertz was the guest of honour at a farewell banquet on Sunday evening at the New York Jewish Theological Seminary, of which he was the first graduate. Many of the most prominent American Jews were present. In the course of his speech, the Chief Rabbi-Elect said that he realised the many new responsibilities attaching to his position, and he pleaded for the advancement of the cause of the younger members of the Jewish faith. "Young Israel," said Dr. Hertz, "never has had a chance either from the Radical, or the Reformed, or the Conservative, or the Orthodox brands of Judaism. We must realise our sacred duty in this regard. No matter how difficult are the problems awaiting a man, if that man's purpose is to advance the causes of purity, righteousness and Judaism, he need not despair.

"It is only within recent months that I have fallen out from that idealistic universe where one works without thought or realisation of great honours. It is a novel experience. I want to be frank with you. I like it, but I pray for sympathy and co-operation in the vast sphere to which I have been called.

"Few of you realise the problems confronting me. You can hardly call it a herculean task, because Hercules never had the knotty problems to solve which await me. But when I realise how my efforts have been crowned in the past I do not despair."

THE ARRIVAL OF THE CHIEF RABBI-ELECT.

The "Mauretania," with Dr. and Mrs. Hertz on board, is expected to arrive at Liverpool on either Monday evening or early Tuesday morning next. A deputation to meet the Chief Rabbi-Elect will proceed from London. Included in the deputation will be Dayan Feldman, a representative of the Preachers' Association (probably the Rev. S. Levy), and a representative of the Ministers' Association, together with Mr. A. H. Jessel, K.C., Mr. Felix Davis, Mr. Albert Woolf, and Mr. P. Ornstien. Lay and clerical representatives from Manchester, Liverpool and Southport will also be present on the landing-stage to greet Dr. Hertz. On his arrival at Euston, whither he will proceed direct from Liverpool, Dr. Hertz will be met by a deputation of Ministers, on whose behalf he will be greeted by the Rev. A. A. Green.

THE INDUCTION.

The Induction of the Chief Rabbi has been fixed for April 14th, at the Great Synagogue. Amongst the distinguished persons who have intimated their intention of being present are the Lord Mayor and Sheriffs.

The Board of Deputies.

Congratulations to the Chief Rabbi-Elect.

Prior to proceeding to the business on the agenda, the PRESIDENT, Mr. D. L. Alexander, K.C., at a meeting of the Board of Deputies last Sunday made the following reference to the new Chief Rabbi. He said: I feel certain that it will be the unanimous wish of this Board that to-day's proceedings should commence by passing a resolution conveying the congratulations of this Board to the Rev. Dr. Hertz on his appointment to the position of Chief Rabbi of the United Hebrew Congregations of the British Empire (hear, hear), and at the same time expressing a fervent hope that the Almighty will vouchsafe to him health and strength for the discharge of the onerous and responsible duties of that office. (Hear, hear.) During the recent visit of Dr. Hertz and his wife to this country I had many opportunities of seeing them and conversing with them both, and I have no doubt whatever but that they will prove themselves worthy successors to our late lamented Chief Rabbi and Mrs. Adler. I am, therefore, confident that during his tenure of the office of Chief Rabbi the happy relations which have always existed between this Board and the Rabbinate will remain unimpaired, and that we shall be able to count upon the vigorous co-operation and guidance of the Rev. Dr. Hertz. (Cheers).

It was unanimously decided to cable to Dr. and Mrs. Hertz the congratulations of the Board.

At a meeting of the Committee of the Southport Congregation, the President, Mr. S. M. Harris, presented his official report as delegate and member of the Selection Committee in connection with the Chief Rabbinate Conference. It was unanimously resolved that a letter of hearty congratulations, conveying the sincere wishes of the officers, committee, and members of the congregation, be sent to the Chief Rabbi-Elect, and assuring him of the loyal devotion and earnest support of the congregation.

The Rev. E. P. Phillips, in his sermon at the Garnethill Synagogue, Glasgow, last Sabbath, said that now the question of a new Chief Rabbi had been satisfactorily settled, it behoved every one to sink any differences they might have had before, and to extend the hand of peace to Dr. Hertz. He asked the congregation to assist the new Chief to the uttermost of their powers, for only by the co-operation of all would the dignity and the prestige of the office be upheld. He prayed God to guide Dr. Hertz in his duties, so that he might become an honour to them and to Jewry at large.

At the last meeting of the Committee of the Manchester New Synagogue and Beth Hamidrash, presided over by Mr. M. Rotenberg, Vice-President (in the absence, through indisposition, of the President, Mr. N. Shaffer), the Chairman moved: "That this congregation places on record its unqualified satisfaction with the practically unanimous result of the Chief Rabbi's election. It further begs to express its firm resolution to abide loyally by the guidance and jurisdiction of the newly-elected Chief Rabbi, Dr. Hertz." The motion was unanimously adopted.

The Wardens, Messrs. J. Morris and D. Black, together with the Ministers, the Revs. I. Raffalovich and I. Freeman, of the Liverpool New Hebrew Congregation, have been appointed to form the deputation to meet the Chief Rabbi-Elect on his arrival. The entire congregation have pledged themselves to support the Chief Rabbinate and continue to contribute to the upkeep of the office.

The current issue of *John Bull* contains the following message :—

TO DR. HERTZ, CHIEF JEWISH RABBI IN ENGLAND.

DEAR RABBI,—Permit me to greet you! You have been chosen as Chief Minister of your faith in England, after much controversy, some heart-burning, and a little strife. I trust that now there will be peace in Israel, and that you will be permitted to walk in quietness all your days.

You come to us from out the West, bearing with you the ancient tradition of the East. There is something splendid about the tenacity with which you and your coreligionists have held to your faith, 'mid envy, scorn, and all uncharitableness. We English respect grit; and you will receive courtesy at our hands.

We shall watch all your doings, and shall know how to apportion blame and praise. But for the rest, your little guess at the Infinite may be as good as any other. I care not much for these things—so that a man live cleanly and do justice to his neighbour.

In some ways the position of Chief Rabbi of the United Kingdom may be regarded as the most distinguished Rabbinical post accessible to the Jewish clergyman of the modern type. It is no inconsiderable triumph for Judaism [*sic*] that this lofty position in the Rabbinical world has been attained by a Rabbi like Joseph H. Hertz, who received the whole of his intellectual training in this country, while, in Rabbinical matters, he was a pupil of masters as distinguished as Morais, Kohut, Jastrow, and Szold, and was the first alumnus of the Jewish Theological Seminary. Rabbi Hertz has, indeed, the further advantage of practical experience in Rabbinical work in a British colony, but his spiritual training was completed in New York City, and America and New York have their due share in the honour that has come to him. It says something, too, for the increase of friendly relations between American and English Jewry that the electors for the most important post in the latter community have been satisfied to select a candidate from the United States. Rabbi Hertz has before him a task of immense difficulty. . . . Rabbi Hertz has shown great energy and aggressive power when met with by similar difficulties in South Africa, and we wish him God-speed in the great task he has before him, and the increased responsibilities which he has taken upon himself.—*American Hebrew.*

The *Jewish Comment*, of Baltimore, in a leading article devoted to Dr. Hertz's election, says: Dr. Hertz goes into office with the most powerful backing of the community behind him, and this ought to offset in a great measure the opposition, lay and clerical, that came to the front, specially in the last few weeks. The election is over, the die is cast, a good, strong man has been chosen, and, with reasonable co-operation, he will give a good account of himself. England's gain will be our loss, for it will not be easy to replace Dr. Hertz in this country of eminent rabbis.

DR. HYAMSON'S VISIT TO AMERICA.

A Word of Thanks and Hope.

TO THE EDITOR.—From Dayan Dr. M. HYAMSON, LL.D.

SIR,—On the eve of my vacation, which I intend to spend in the United States, I desire to express my deepest gratitude to my colleagues in the Ministry, for the brotherly love which they have always shown me, for the whole-hearted support which they have extended to me, and for their loyal co-operation, especially during the last nineteen months.

To our Heavenly Father I offer up my fervent prayer that He may hold all the members of Anglo-Jewry—clerical and lay—in His safe keeping. May He inspire all of us with the consciousness of His Presence, so that we may continually live before Him in integrity and truth and in loving kindness with each other. May He crown our lives with the supreme blessings of peace, harmony, prosperity and happiness.

Rev. Dr. Joseph Hochman on the Danger of Disunion.

In the course of a sermon preached at the New West End Synagogue on Sabbath last, Rev. Dr. JOSEPH HOCHMAN, taking as his text: "Behold, how good and how pleasant it is for brothers to dwell in unity," Psalm cxxxiii., 1, said: We Jews have proclaimed the Unity of God as the object of worship; and it is no small evidence, surely, of the truth of our doctrine, that peoples who worshipped many gods, and peoples who worshipped a plurality in the Godhead—peoples who knew not the unity of God, and peoples who knew not that Unity is Divine—have been impelled, none the less, to seek Divine Unity in divided humanity. To-day, whatever the repressive measures adopted by backward governments against subject peoples, the Jewish creed and the Jewish protest, both alike, are winning through to the light of day, in the teachings of

THE FOREMOST THINKERS,

who, like Lord Acton, proclaim that no state and no society can be healthy, which is uniform. Not only is the British Empire a union of free peoples growing ever freer, but, not so long ago, the German Kaiser too declared "My kingdom is composed of many races proud of their former history and peculiarities. Their traditions and reminiscences shall endure and be fostered. . . . ." "Behold how good and how pleasant it is for brothers to dwell in unison." Such is the true rendering of our text, and its truth is exemplified in history and experience, which proclaim unity to be inconsistent with humanity and impose the duty of seeking the voluntary co-operation of free individuals, with the unity of God in mind—with unity as the object of our worship, the spiritual direction of our effort. There was a time when, in the eyes of the law, a father's authority over his family was absolute, and the family was a unity. That is no longer so. The parental love, itself an image of the Divine, is a unity; but, sublime as it is, we do not allow it to conflict with the sanctity of human personality. Brotherly unison is fostered by the unity of the parental love which brothers experience; but that very unison, surely, would not be fostered by the parent who sought to convert it into unity, to impress the unity of parental love on the harmony of fraternal unison, and to suppress the individuality of his offspring. As with the nation and with the family, so, too, with the community. A community may be regarded as

A UNION OF FAMILIES,

and it may be regarded as one group among many, which, in their union, compose a nation among the nations comprised within a State. And we Jews, above all others, should remember that a community is a union and not a unity. It is those who seek to establish unity and uniformity, who foster the spirit of strife and conflict, resistance and revolt. They who strive after unity, promote dis-union and strife. It behoves those of us to remember this, whose duty it is to face our communal responsibilities. We need the strength of union. It is not to be found in that striving after unity which would include within our communal organisation only those who comply with the uniformity which we are inclined, at present, to impose. Insistence on conformity may create a unity or unities; but it will not promote unison—it will not secure the strength of union. The striving after unity and uniformity is destructive of vitality. The now-much-despised Chevra spirit so prevalent in Jewry, the constant tendency to divide and sub-divide, is too permanent a characteristic of Jewish history to be ignored. We have not survived it, but we have survived with it. Crush the Chevra spirit and you crush the spirit of the Jew. Look to

JEWRY IN FRANCE

and you see an elaborate façade—an ecclesiastical organisation with a Chief Rabbi at its head; but who can claim that Judaism flourishes behind the façade? There is one other country—England—in which the Jews have a Chief Rabbi. The fact that in England, hitherto, the Chief Rabbi has been the head and the body and the tail of the ecclesiastical organisation does not remove from the United Synagogue the reproach of seeking to establish a Jewish Church. It has sought the aid of the State to enforce unity upon the community. With what result? The Chevras and the Bethels, of orthodox Jews and of Liberal Jews, unite religious enthusiasts. The United Synagogue has that fruit of State aid which it has sought. It has healthy finances, but all its worldly wealth and power cannot compensate for the spiritual inanity revealed by empty benches and indifferent congregants. And why is this? Because we have sought unity and uniformity instead of unison and harmony. A United Synagogue worthy of the name should be a union of Jewish congregations. It has no right to concern itself with uniformity. It has no right—no Jewish right—to summon State aid in maintaining uniformity. In so doing it commits the error which was committed by the German statesman whom Dr. Brann of Breslau quoted in an article published by the *Jewish Review*. That statesman thought the survival of Judaism dependent on the rigidity of its ecclesiastical organisation, and this in spite of the fact that he keenly recognised in Judaism the expression of the spirit of a living and enduring people, as distinct from the ecclesiastical teaching of a religious church. It was hoped to destroy Judaism, and thus to secure the assimilation and absorption of the Jews. The means recommended were that learned and enlightened Rabbis be sought out, but that no definite State-recognised organisation, nor Chief Rabbis, be given to the Jews; that the bonds connecting the various bodies be made as light as possible; and that

SCHISM RATHER THAN ORTHODOXY

should be encouraged amongst them. As to the effect of such measures, we may quote an independent statement of Dr. Brann from the same article in the *Jewish Review*. "The fact that . . . institutions of general utility, which had in no way been called into being by the State, could exist and be tolerated, evoked a certain justifiable self-consciousness in the general community, and filled the Jews of Prussia with confidence in the future . . . and thereby a fresh stimulus was given to the Jewish community to devote their energies more strenuously to the furtherance of the communal weal. . . . Hence, there is life and movement in the German Jewry of to-day. Having but one aim in view, all Jews, whether Liberal or Conservative, can work to one end." It is not the measures which Humboldt advised, on which rests the responsibility for what assimilation is in process among German Jews, but on the social and economic advantages by which Jews there are tempted away from Judaism. We are warned by history and experience that so long as we aim at unity and uniformity we promote the danger of disunion which, under our Chief Rabbinate, as it has existed in England hitherto, repeatedly brought resulting quarrels of revolting congregations into the law courts of the land, and increased the difficulty of maintaining that good repute of the Jewish name for which the late Chief Rabbi did so much. Remember our text itself was a protest against the alliance of Church and State. I am told that at the time of the formulation of the United Synagogue Act, the late Lord Russell is said to have declared that he wanted to see the Church disestablished, and would not support the establishment of the Synagogue. We know how, none the less, the anomaly of

A STATE-ESTABLISHED SYNAGOGUE

was secured, to strive after that unity and uniformity which breed the dangers of disunion. It is earnestly to be hoped that the Chief Rabbinate in England will grow to be the centre of a union of Jewish congregations, independent of uniformity, all-embracing, voluntary, emancipated from the compulsion of State aid, and in harmony with the congregationalism which has ever been the system of healthy Jewish religious organisation. The Chief Rabbi has been spoken of, recently, as the ruler of the Jews. We would look to the "Chief Rabbi of the United Hebrew Congregations of the British Empire," as the head of as free a union of Hebrew congregations, as the British Empire itself is a free union of free peoples. We would see an effective union of all our Jewish congregations, that no side-streams be led away from the main current of our people's life. The Chief Rabbi is regarded as the representative of Anglo-Jewry before the world. Be it so; and let not the office be confused with the High-Priesthood which has passed away. Be it ours to secure effectively the goodness and pleasantness of brothers dwelling in unison.

Rev. A. C. Jacobs and the Election.

The Rev. A. C. Jacobs, prior to his sermon at the Brighton Synagogue on Sabbath last said: Referring to what transpired at the election of the Chief Rabbi and the attitude consistently, I hope, that I took on that memorable occasion, I find by the many pulpit references in the JEWISH CHRONICLE that there is every probability that the voice of dissension will not only be hushed, but by the blessing of God altogether silenced. No doubt mistakes have been made, unkind criticisms indulged in, and many things said in the heat of discussion, or in the turmoil of election, that were better left undone and unsaid; yet the good sense of the community will assert itself and any acrimonious expressions that may have been voiced, such as seem inevitable where there exists any degree of partisanship, will be readily forgiven and forgotten. The same kind of thing flourished in the days of those great and learned savants, Hillel and Shammai, and yet had a happy termination, because these men and their innumerable disciples were imbued with the true fear of God. I have not the least doubt that the Jewish clergy of this country will carry out the noble and honoured traditions of their sacred calling, and triumphantly rise to the occasion and yield their loyalty and allegiance to the newly-elected Chief Rabbi who if he, as I am certain he will, will co-operate with his clergy in all important and clerical matters, will find in them a tower of strength that shall go very far in consolidating Anglo-Jewry, and if all my colleagues will but follow the wise scriptural advice, שלח לחמך על המים, "Cast thy bread upon the waters," they will assuredly reap an abundant and glorious harvest.

Rev. D. Wasserzug on the Status of the Ministry.

The Rev. D. Wasserzug dealt with the status of the Ministry in his sermon at the Dalston Synagogue last Sabbath. He said: Our portions for some weeks past have been describing, with great minuteness of detail, the construction and rearing of the tabernacle, as well as the manufacture of all its accessories. The sanctuary being erected, the first step is to institute the order whose function it is to be to minister therein and perform the sacrificial services. Aaron and his sons are chosen for this office, and henceforth the priesthood is permanently vested in his family. In its description of Aaron's investiture in his priestly office, Scripture uses language of a very significant character. The holy garments made for Aaron are said in one verse to be for "honour and glory," and in the following verse to be "for ministering unto God in the priests' office." The expressions are used interchangeably, as though they conveyed the same meaning and bore the same significance, and, properly understood, they are undoubtedly conceptions of an identical nature. The successful and efficient execution of the priestly office largely and essentially depends on the honour and respect with which the office is invested. The higher the esteem and regard in which it is held, the keener will be the zest and ardour with which its duties will be attempted, and the more fruitful and enduring, therefore, will be the work which it accomplishes. It is a general complaint against the priesthood of to-day that the members of it are not so devoted to their duties as they should be; that they are lacking in the ardour and spiritual force, which the nature of their high calling might be expected to awaken in them; and that being uninspired themselves, they are found to be uninspiring by others. Far otherwise, say the critics, was it in former times. The Rabbis and teachers of old, being imbued with greater zeal and enthusiasm, were able to exert greater influence on their congregations, and their Ministry was therefore infinitely more fruitful and effective. This charge against the modern clergy, however, overlooks the change which has taken place in the prevailing attitude of the congregations towards the ministrations of their priesthood. If in former generations the Rabbi's personality did materially count and weigh in the lives of his congregants, it was because the congregants entertained a far deeper respect and regard not only for the Law, but for its exponents and representatives. Being clothed לכבוד ולתפארת with honour and esteem of their flocks, the Rabbis were naturally fired with a greater zeal, with a more enterprising ardour, with a more stimulating devotion for their exalted work, and, consequently, לקדשו לכהנו לי they were able to minister in God's service with more fruitful and soul-satisfying results. No Minister can inspire his congregation, or imbue it with any of the religious passion that fills his own soul, if the congregation withhold from him its regard, its confidence, its faith in his earnestness and the sincerity of his professions. In a word, the Minister cannot possibly exert a due and adequate influence on the congregation, if the congregation is not prepared to invest his position with a greater authority, with larger and more generous powers in the administration of its religious life.

THE FUTURE OF THE RABBINATE.

The Position of the Ministers.

TO THE EDITOR.—From "A MERE MINISTER."

SIR,—Your "Notes of the Week" and the contribution of "Mentor" in your last week's issue encourage one to hope that after the recent inevitable storm of personalities there will come now the calm of objective and impersonal consideration of principles. These lines are penned with the desire to help in that dispassionate investigation into the realities of the present situation, which is a necessary prelude to future development.

(1) In the first place, let us restrict ourselves to the official statements made at the Chief Rabbinate Conference. If we analyse the pronouncements then made by the lay leaders of the community, we are enabled to draw certain deductions which, after the turmoil of controversy, seem to place the Jewish Ministry in England in a fairer and more favourable perspective. The claims of six candidates for the Chief Rabbinate were considered. England, with a Jewish population of a quarter of a million, furnished three of these candidates. America, with a Jewish population ten times as large, viz., two and a half millions, and which in proportion should have provided thirty candidates, could only place two suitable men in the field. The whole of Continental Jewry was represented by only one Rabbi who for some years now has been resident in England, and who passed from the Ministry to our training college for Rabbis. Further, there are at present in England at least three other Ministers fully qualified for the Chief Rabbinate, but they refrained from applying for the position in loyalty to their three senior colleagues, Having regard to the relative smallness of the Jewish population in this country, as compared with the whole of the Continent and the United States, and having regard also to the circumstance that in England the diploma for Rabbinic qualifications has been obtained against the iron influence of the one-man system which prevailed for nearly seventy years, the Jewish Ministry in England may well be proud of its record. Due consideration should therefore be paid to the value of the material we thus possess for the adequate re-organisation of religious administration.

In this connection, it is only just to pay a tribute of gratitude and affection to the memory of the late Dr. Michael Friedländer, the saint and scholar who sowed in self-sacrifice what the community may soon reap in joy. With characteristic modesty and patience, and with a keen devotion to the Torah, for more than forty years as Principal of Jews' College, he bore the brunt of the struggle against the old autocracy. Towards the close of his life, with the invaluable help of one of his most distinguished disciples, Professor Israel Gollancz, the exclusive right to confer the Rabbinical Diploma was successfully wrested from a single hand, and Dr. Friedländer was rewarded for his life-long efforts by being spared to witness the dawn of a brighter day when Jewish learning in England will receive its crown and reward.

(2) The new Chief Rabbi has only to obey one Rabbinic dictum to create a cordial feeling of friendship and co-operation between himself and his ministry: "Judge not thy neighbour until thou art come into his place." Dr. Hertz owes his Rabbinic Diploma to the fact that he was trained in America where there is no Chief Rabbi, and where the certificate for Rabbinic knowledge is not withheld from those who possess the knowledge. Had he been trained in England, with all his scholarship, ability, and energy, he might have been denied the Rabbinic testimony to his fitness and learning, and he would in consequence have been barred from candidature for the high office to which he has now been called.

It is not unfair, then, to appeal to Dr. Hertz to remember with sympathy that there are men in the ranks of the Anglo-Jewish preachers who do not possess the Rabbinical Diploma, but who have nevertheless attained a standard of knowledge beyond the requirements of the Rabbinical Diploma. It is of transcending importance not to confuse the lack of the *certificate* for knowledge with the lack of knowledge itself. When, as victims of a system, men have been denied a diploma to which they are entitled, it would be an additional injury now to accuse them of want of learning. It is absurd to suppose that men who have obtained high degrees at the most rigorous of university examinations, and have devoted themselves with equal application to Rabbinic studies, have not sufficient intellectual capacity for the Rabbinical Diploma which in its sphere does not demand a higher mental equipment than their university degrees. The real difference lies in this fact. At the university they met with the principle, *Cuncti adsint meritæque exspectent præmia palmæ* ("Let them all attend and win the reward of their merit and worth"). Secular learning received its hall-mark in a disinterested way from those who conferred it. But in Rabbinics, politics was mixed up with religion. The granting of the Rabbinical Diploma was held to be a menace to the Chief Rabbinate, and the endorsement of Jewish learning was, as a general rule, rigidly withheld.

(3) Perhaps the most urgent problem of the future centres round the title of Chief Rabbi, which should be a reality, and not a mere name. The Chief Rabbi must be a Chief of Rabbis. Owing to the operation of the old system, most of the Rabbis in this country are foreign Rabbis, worthy men eminently fitted for their peculiar task and zealously performing their allotted duties in the definite sphere of their activities. But a Council of Rabbis, composed almost entirely of foreign Rabbis, with the Chief Rabbi at its head, would only partially meet the demands of Judaism in England. To cope with the requirements of a mixed community of natives and foreigners, the English preachers must also be represented on such a Council of Rabbis. The difficulty which thus presents itself is a heritage from the old system. The majority of English preachers do not possess the degree of Rabbi to which their abilities and their past work in the service of the sanctuary entitle them. It ought, therefore, to be the immediate concern of the new Chief Rabbi when he cancels the effects of the old system not to penalise those who were its unfortunate victims. He should be prepared on the most generous terms to confer the title of Rabbi on those preachers who have hitherto been denied their diploma. Under the special circumstances there is a fair and easy way out of the difficulty. In the case of those preachers who are recognised already to possess the necessary learning, the new Chief Rabbi should afford facilities for their attendance at the sittings of the Beth Din to gain experience in the practical application of their theoretical knowledge in Rabbinic administration, and after a limited period of six or twelve months he should certify them as qualified Rabbis. In the case of those preachers whose communal activities in the past have been of such a nature as to draw them away from a close study of Rabbinics, there should be a modification in the amount of their extra-synagogual duties. The new Chief Rabbi should organise a special class for them at the Beth Din, and in order to prevent any neglect of their official work and not to put too great a strain upon them, allow them to present themselves for the Rabbinical Diploma in two stages, in the same way as at the University the student obtains the B.A. degree and then proceeds to the M.A. degree. In some such manner the new Chief Rabbi could break down the ancient walls of privilege, destroy at one stroke the evils of the old system, and do adequate justice to the preachers without violating any principle in the conferment of the Rabbinical Diploma.

(4) The last point now submitted for consideration must be very tenderly handled if we would refrain from crossing the boundary which separates the domain of principle from the territory of personality. In the past the system which prevailed placed the Chazan in an unfair, misleading, and indeterminate position in relation to the preacher. The new Chief Rabbi can safely and wisely avoid all pitfalls and quickly dispose of this thorny question once and for all if he is willing to follow the lines created by precedent in the conditions attached to the office he holds. In 1891, before the late Dr. Adler was appointed Chief Rabbi, the Council of the United Synagogue adopted a resolution that on certain questions the Chief Rabbi should consult with a Committee to be convened by him, such Committee to consist of the *Preachers* of metropolitan and provincial congregations contributing to the Chief Rabbi's Fund. Such a Committee was only called together *once* during the whole of Dr. Adler's Chief Rabbinate, but that fact does not destroy the implication that on its religious side the Chief Rabbi's Committee should only consist of Rabbis and *Preachers*. This insistence on the distinction between the Preacher and the Chazan in relation to Rabbinic administration is not dictated by petty jealousy or an interested struggle and rivalry for the acquisition of power. If the personal equation in some rare instances is eliminated, it will be found that this proposal for the restriction of membership of the Chief Rabbi's Committee, on its religious side, to Rabbis and Preachers, is merely an attempt in the interests of efficiency and peace to secure a clear definition of function. There is here no injustice done to the Chazan, and no lowering of the dignity of his sacred office in leading the congregation in prayer. But in no properly organised community is it the province of the Chazan to exercise Rabbinic functions. The Chazan will by no means be excluded from his legitimate influence and share in valuable work for the religious welfare of the community. There is already in existence an Association of Chazanim, so that whenever the Chief Rabbi's Committee has to deal with questions on which the views of Chazanim would be helpful, the Chief Rabbi would invite the accredited representatives of the Association of Chazanim to give the Chief Rabbi's Committee the benefit of their experience and advice. A similar principle could be adopted in the case of the various associations of Shochetim, Teachers, and Mohelim respectively. It is by this method of clear definition of office that each branch of religious service will be raised in status and influence. As there will be no cross-division or mixed classification, there will be no working at cross purposes. There will be instead harmonious co-operation, and by the emergence of the Preacher into the Rabbi the religious administration of the community will be immeasurably increased in efficiency and worth.

I earnestly trust that the communal re-organisation will proceed on the lines of these suggestions. I cannot conceive the possibility of the laity allowing any perpetuation of the old system which would leave us in the future at the mercy of a sudden crisis similar to that through which we have just passed. I feel confident that vast as are the powers which have been conferred upon him, the new Chief Rabbi with his own colonial experience will have no love for the preservation of an autocracy, and he will be the first to realise in a spirit of generous sympathy with members of his own calling that the recent action of the ministry was inspired by a natural and deep-rooted repugnance to the possible revival of an old and evil mode rather than by any personal opposition to the then impending and inevitable appointment of a new man.

I am convinced that the extent to which the new Chief Rabbi will give courteous and sympathetic consideration to the suggestions contained in this letter will be the measure of his success in enlisting the support of the laity and in winning the loyalty of the Ministry in advancing the peace and welfare of Israel in Britain and Greater Britain.

What is the Matter with the Ministers?

TO THE EDITOR.—From "OBSERVER."

SIR,—As a lay member of the community, I was profoundly glad to see this question boldly propounded by "Mentor" in last week's issue of the JEWISH CHRONICLE. It is a question which has been lying very close to our tongues this many a day, but which we have been unable or unwilling to ask ourselves. What, indeed, is the matter with our Ministers?

The community have seen nothing but angry passages of arms, pronunciamentos, received with indignation or laughter, petulant ebullitions, and secret meetings ending in messages enough to make a transatlantic cable blush. What does it all mean? they have asked, in bewilderment and perplexity.

Beyond any doubt the diagnosis made by "Mentor" is correct. The Jewish Ministry in England is suffering from sixty years of deliberate debasement. "Mentor" provides some excellent information on this score. He has shown how the modern Anglo-Jewish Ministry has been ground out of a machine, which produced to pattern a number of poor lay figures unable or forbidden to speak or think for themselves. The clerics, falling from the machine with their independence crushed out, have been dressed in a white tie, planted in a pulpit, ordered to preach platitudes, and warned not to forget the station to which it had pleased Providence, with the aid of the Rabbinate, to call them.

That one point about the Minister-Secretary has a world of meaning all its own. Does anyone suppose that a community which really respected its Ministers would set them to address envelopes and "dun" laggard seat-holders, or that anybody but a "man out of a machine" would meekly accept the rôle?

If the community had had eyes to see and ears to hear it would have caught a few syllables of the truth long ago. It has been wondering why so many students have deserted Jews' College and the Ministry. The reason is that many of them, as soon as they have reached years of discretion and realised what lies before them in the Ministerial career, have fled incontinently to other walks which offered a free atmosphere to breathe and a fair field for their faculties.

"Mentor" seems disposed to attribute the Ministerial *malaise* to the spiritual drill to which they have been subjected. But there have been other drill sergeants—of the lay pattern. The other evening—the very evening of the day upon which the Rabbinate dispute was decided—I was present at a concert. Upon the programme appeared this item (I quote from memory):—"The Parade of the Little Tin Soldiers" (Jessel).

It will be seen that there was no getting away from the great communal question of the day, even in a theatre. The whole ministerial malady flashed upon my consciousness in an instant. The orchestra became blotted out. Vanished was the theatre. And all I could see was some honorary officer of the United Synagogue holding a parade of his little ministerial tin soldiers, marching them hither and then thither, but with our neurotic Ministers never for a moment standing "at ease."

Naturally, when one is drilled to obey, one becomes incapacitated to initiate. Where all is petty we tend to grow petty; and in the land of Liliputians ministers have become moral Liliputians. Years ago the community, with a great flourish of trumpets, founded Jews' College with the object of creating a Ministry that should grow to be a great spiritual force. But owing to the treatment accorded consistently to the College and its products, the Ministry really never grew up at all. It is the religious Peter Pan of the British Isles. Where is the Jewish J. M. Barrie who will tell the tale of this Jewish Peter Pan, so that the community may understand at last, and know?

No wonder, then, we have had all those manifestations of littleness on the part of Ministers to which "Mentor" refers. They are the evidences of a tortured spirit, wrung from the Ministerial heart by indignity and humiliation and wrong. Years of deprivation and injury have unstrung the nerves of the clergy, queered their sense of proportion, and afflicted them with a touchiness which sometimes seems to culminate in something bordering on feminine spite. But would any body of men, similarly treated, develop dissimilar symptoms? The worst of conditions of slavery is that they ultimately make slaves of the highest-spirited of men. The worst of the Russian persecution, as we are often told, is that, in the long run, it tells on the moral constitution of its victims.

Where I quarrel with "Mentor," however, is in his assumption that Ministers, now, are only suffering imaginary pain. We have all heard of the man who, having had his leg amputated, seemed to feel the agony of the diseased limb long after the surgeon's knife had severed it. "Mentor" would liken the Ministerial trouble to this illusory pain. But is he quite sure? It is true that the necessity of an ecclesiastical re-organisation in which Ministers shall come by their own has been recently proclaimed, and that it is regarded as a settled resolve to be executed in the near future. But, from what I am told, Ministers remain under the apprehension that this settled policy may go by the board, now that the pressing Chief Rabbinate problem has been solved. One of the most distinguished of them recently pointed out to me that re-organisation was an old old cry; that it never had come to anything; and that it never would. To recur to our surgical metaphor the fear is that the diseased leg is not off at all; that the Ministers may have only been anæsthetised for the moment, and that they may awake presently to the old disease and the old pain.

"Mentor" suggests "sympathy" from the community. What would be more to the point, if they were possible, would be, to use a famous political expression, "guarantees"—guarantees that the community would not fold its arms and go to sleep, happy that its recent harassing experiences were over. But as there can be no question of guarantees, the best thing the community can do is to take in hand very quickly the question of re-organisation, and to give early evidence that they are in earnest on the question. If they show that they really mean business this time, there will be a quick return to normal conditions among the clergy. The many good men among them will be placed in a position to give to Judaism the best that is in them. And we shall, under the inspiriting lead of the new Chief Rabbi, make a fresh and a better start in our communal annals. But—we must have deeds, not words.

The Federation and the Rabbinate.

TO THE EDITOR.—From Mr. ISRAEL COHEN, Secretary, Wellington Road Synagogue.

SIR,—Your correspondent, Mr. L. Cohen, in your last issue, ventures to question Lord Swaythling's representation of the views of the Federation. I challenge Mr. Cohen to state of which of the fifty Federated Synagogues he is a member, and by what right he takes upon himself to convey the impression that he has any connection of any kind with the Federation. Mr. L. Cohen, at the so-called "Protest Meeting" (which, by-the-bye, fizzled out as soon as a cold douche of facts reduced the temporary fever heat), and in your columns, was and is sailing under false colours, and his flag must be hauled down.

THE NEW "MICHAEL HENRY."—Sir Marcus Samuel has consented to become the President and the Haham has been elected a Vice-President of the Jewish Scholars' Lifeboat Fund.

THE King of Italy last week received in audience Mr. Reginald Harris, editor of the Italian Supplement of *The Standard*. His Majesty kept Mr. Harris in conversation on different topics for over twenty minutes. The King expressed his great interest in Mr. Harris's work on behalf of Italy.

MR. F. W. GOODENOUGH, Deputy Chairman of the British Commercial Gas Association, and Controller of the Gas Light and Coke Company, is delivering a series of lectures at the Royal Society of Arts on "Coal as a fuel for domestic purposes."

BELGRAVE CRICKET CLUB.—The annual cinderella dance was held last Saturday at Bonn's Hotel, Great Prescott Street. A large gathering was received by the president, Mr. M. Mortimer Somper, and a pleasant evening was spent. Messrs. L. Clements and N. Posener were M.C's, and the arrangements, left in the hands of the stewards, Messrs. Edelbaum, Merton, Cohen, Haupt and N. Kutner, were carried out to the satisfaction of everybody concerned. A garden party, under the auspices of the club, will be held at the end of May or the beginning of June.

Abroad and the Colonies.

NOTICE TO OUR READERS ABROAD AND IN THE COLONIES.

Arrangements have now been completed for the JEWISH CHRONICLE to be regularly on sale at the following places Abroad and in the Colonies:—

PARIS: Galignani Library, 224, Rue de Rivoli.
Hachette and Co., 111, Rue Réaumur.
NEW YORK: International News Co., Ltd., 83 and 85, Duane Street.
PHILADELPHIA: Central News Co., Washington Square.
BOSTON: Messrs. Smith and McCance, 38, Bromfield Street.
CHICAGO: Western News Co., 204, Meddison Street.
SAN FRANCISCO: San Francisco News Co., 342, Geary Street.
MELBOURNE: Gordon and Gotch Prop., Ltd., Queen Street.
SYDNEY: Gordon and Gotch (Sydney), Ltd., Pitt Street.
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PRETORIA: Capital Newsagency, Parliament Street.
J. Finkelstein, 353, Church Street, East.
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BOKSBURG: Mr. C. C. Smith, Commissioner Street.
BULUWAYO: Mr. G. C. Brown.
HARTLEY: Mr. G. Smith, Queen's Street.
TORONTO: Gordon and Gotch, 132, Bay Street.
Imperial News Co., Ltd.
MONTREAL: Foster Brown and Co., Ltd., 432, St. Catherine Street.
Etches News Co., 50, Bleury Street.
Millroy's Book Store, 241, West St. Catherine Street.
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WINNIPEG: Western News Agency, 572, Main Street.
Ditto, 335, Portage Avenue.
Globe News Agency, 677, Main Street.
F. Morris, 235, Portage Avenue.
W. A. Davis, 269, Portage Avenue.
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OTTAWA: Stephen's Stationery and Book Store, 77, Bank Street.
J. G. Kilt Book Store, 66, Rideau Street.
CALGARY: A. Burbridge, News Stand, Imperial Hotel.
VICTORIA, B.C.: A. H. Hartly, 1,207, Langley Street.
A. W. Knight, 1,111, Fort Street.
LADYSMITH, B.C.: Knight's Book and Stationery Store, First Avenue.
HALIFAX, N.S.: Findlay Importing Co., 89, Agricola Street.
HAMILTON: T. French, 90, James Street, N.
Imperial News Co., Ltd.
OSHAWA: Henderson Bros.
BUENOS AIRES: W. G. Mackern, Reconguista, 290.
J. Grant and Sons, Cangallo, 469.
KINGSTON, JAMAICA: Educational Supply Co., 16, King Street.
The Book Room, 33, King Street.
Jamaica Times, Ltd., 10, King Street.

THE RED PASSPORT IN PALESTINE.

Chief Rabbi Nahoum Memorialises the Porte.

PROBABLE ABOLITION OF RESTRICTIVE LAWS.

[From our Correspondent.]

CONSTANTINOPLE.

Our Chief Rabbi has sent to the Sublime Porte a memorial dealing with the Red Passport in Palestine. The memorial is a masterly document. It deals with the regulation by which a foreign Jew on landing in Palestine is permitted a stay of three months only in the country, and points out that this restriction is contrary to reason, common sense, and even to the law. The memorial goes on to say that the constitutional law as well as all the laws of the Empire grant unrestricted facilities to all persons to travel and reside in any part of the Empire. Why then, it is asked, should exceptional measures be still in force for foreign Jews, and for them only? The Porte is requested to refer the memorial, as a matter of urgency, to the Council of State, with the view to a prompt and just solution of the question.

The memorial has created a sensation in Jewish nationalist and liberal circles, because the Government, having received it favourably, recognises for the first time the right of the Chief Rabbi to intervene in favour of Jews of foreign nationality who desire to immigrate into the Empire. It is owing to his great capacity, his talents, and the sympathy he has met with in official quarters that Chief Rabbi Nahoum has succeeded, after several vain attempts, in inducing the Government to admit the right mentioned above which it had long contested.

Basing his action on this principle, the Chief Rabbi will send to-day (February 25th) a second memorial to the Porte, asking for the immediate abolition, pure and simple, of all exceptional laws, major and minor, against foreigners of the Jewish faith who wish to settle in Palestine, and in particular the law affecting the purchase and sale of land in that country.

Rabbi Nahoum paid a visit yesterday at the Sublime Porte to Said Pasha, ex-Vizier and now President of the Council of State, who was the promoter of the exceptional laws above referred to and especially the introduction of the Red Passport. His Highness, who gave the Chief Rabbi a cordial reception, admitted the injustice of these laws and that it would be wrong to keep them in force. He added that the Council of State would consider the memorial without delay and that complete satisfaction would be given to the Jewish nation. His Highness took the opportunity of stating that the Government was profoundly grateful to the Turkish Jews for the proofs of fidelity and attachment it had given in these critical times for the Fatherland.

While I am on the topic of the Government's appreciation of the attitude of the

Jews, I may mention that the Minister of the Interior, accompanied by his predecessor in office, Talaat Bey, waited upon the Chief Rabbi a day or two ago officially to thank the Jewish nation for the support it has given to the State, and to convey sentiments similar to those expressed by Said Pasha. The Minister gave the assurance that the Government would show its gratitude by according to the Jewish element all the favours or concessions which it might solicit, and which naturally would be compatible with the integrity of the Empire.

FIRST ANTI-JEWISH ACT OF THE FOURTH DUMA.

Stormy Sitting.—Great Pro-Jewish Speeches.

[From our Correspondent.]

The discussion of the recommendation of the Duma Committee to adopt the anti-Jewish clause in the Bill relating to the hire of Polish land once presented by the Tsar to Russians, in itself a point of only second or third rate importance, was last week made the occasion of a great debate in the Duma. Unfortunately, the Duma did not rise to the height of the expectations raised by its acts during the first few months of its existence, and the days of the third Duma were revived. The Octobrists joined hand with the anti-Semites, and carried the clause prohibiting Jews from hiring land referred to above. The anti-Semites attempted to speak on behalf of the Russian peasants, though Deputy Doroff, in the name of the peasants and Labour Party, criticised the clause. He referred to the solidarity of the Christian working classes with the Jewish workmen, and declared that the success of Jewish colonisation in the Argentine Republic demonstrated that Jews could properly cultivate land. MM. Roditcheff and Gerasimoff, and even the Pole Dimsha also spoke strongly against the anti-Jewish clause. The honours of the day, however, belong to Dr. Bomash, the Jewish Deputy for Lodz. His powerful speech silenced the noise on the anti-Semitic benches. He proved that the argument of preventing Jews from capturing the land in Poland could only have been made by people ignorant of the facts that the Jews, though they possess the right to buy land in Poland, only own six per cent of it, and that only one per cent. of the land once presented by the Crown to Russians belonged to Jews. Dr. Bomash further showed that the restriction would harm the owners of the land in question, and that the supporters of the clause only wished to injure Jews without improving matters for anybody. He warned the anti-Semites that they would fail to debase the Jews by their acts, just as the method of burning Jews alive failed in its time. Deputy Markoff delivered a pogrom speech, referring to the Jews as a harmful people, a criminal league, and the assassins of Yuschinsky. The Liberals violently protested against these remarks, but, to their deep regret, the anti-Semitic clause triumphed, and Jews, together with all the wild tribes, will share the above-stated restriction.

The Liberal Freedom of Conscience Bill has been sent to a Committee.

The Jewish deputies are endeavouring to persuade the Presidency of the Duma to prohibit insulting expressions against Jews in the House.

IMMIGRATION INTO THE UNITED STATES.

The Restriction Measure Defeated in Congress.

[From our Correspondent.]

NEW YORK.

After a period of keen suspense to all those who are interested in the cause of liberal immigration, we received the good news this morning (20th February) that the restrictionist immigration Bill, known as the Burnett-Dillingham Bill and embodying a literacy test for aliens, has been defeated in Congress, the House of Representatives with a Democratic majority of nearly one hundred having sustained the President's veto of last Friday.

President Taft's veto of the Bill, which was looked forward to and hoped for after both Houses had passed the measure, and the news of which was received late last Friday afternoon, was in itself a source of encouragement to our people; but there remained the probability that either or both Houses of Congress might muster the required two-thirds vote, and thus pass the Bill over the President's veto. After the Senate had voted on Tuesday by an overwhelming figure of 72 to 18 to override the President's veto, there was all the more reason for anxiety on the part of those who are interested in the policy of the open door to this country. The House of Representatives, however, came to the rescue—and much credit is due to the Liberal members of this body who fought valiantly against the restrictionists.

It should at the same time be remembered that were it not for the activities of the Jewish societies, as well as of the organisations representing other nationalities, this result would not have been brought about. Foremost in the fight against the restrictionists among the Jewish organisations was the American Jewish Committee, of which Mr. Louis Marshall is President.

The refusal of the House to pass the Bill over the President's head not only consigns it to the limbo of lost measures, but effectually blocks immigration legislation for this session. Party lines were shattered by the vote, except among the Republican Progressives, who were as a unit against the President's action. The 213 who voted to pass the Bill over the veto were divided between 75 Republicans and 138 Democrats, while those who voted in the negative were distributed evenly, 57 Republicans and 57 Democrats.

In the course of the debate Representative J. Hampton Moore, of Pennsylvania, pointed out that the Bill, if placed upon the statute books, would shut out 250,000 foreigners annually, that this would mean a loss of 1,000,000 dols. in head taxes annually, and that the department thought it would have cost over 1,000,000 dols. extra to enforce the Act. He commended this aspect to the consideration of the Democratic economy insurgents.

It now remains for American Jews to start a campaign of education in order to prevent restrictionist legislation in the future. For the victory we won is a victory only for the present.

GERMAN JEWS AND SCIENCE.

[From a Correspondent.]

BERLIN.

For years it has been known that although there are 600,000 Jews in Germany, who form only half per cent. of the total population, the participation of Jews in academic life is much greater than that of other classes of the population. But it was not known that the number of Jewish Professors at German Universities is quite out of proportion to the number of German Jews. If, instead of half-a-million, there were three or four million Jews in Germany they could not enrich university life more than they do now.

Remarkable accounts as to the participation of German Jews in university life were published a short time ago by the *Deutsch Israelitischen Gemeindebund*. In 1910 there were in Germany, out of 1,009 private lecturers, 121 Jews, or 12 per cent.; out of 114 paid University Professor, 14 Jews, or 12 per cent.; out of 601 Extraordinary Professors, 53 Jews, or 9 per cent. But among 991 Ordinary Professors there were only 25 Jews, or 2½ per cent. It is interesting to state that many German Universities, like Würtzburg, Munster, and Tubingen, are not allowed to admit Jews as Professors, because of the mediæval constitution of those universities, and that the University of Berlin has an unwritten law not to raise any Jews to the dignity of Ordinary Professor. Out of 48 ordinary Professors of Mathematics five are Jews, who are considered to be the greatest mathematicians of Germany. On the other hand, there are only six Jewish Ordinary Professors out of 233 in other branches. The greatest Jewish Medical Professors like Ehrlich, in Frankfort, Wassermann, Israel, and Fraenkel and Senator in Berlin, who are considered the greatest medical authorities of their time and whose Christian disciples are Ordinary Professors have not been raised to the dignity of an Ordinary Professorship on account of their Judaism.

That the German Government encourage baptism and prefer baptised Jews can be seen from the following figures:—Out of 167 Ordinary Professors in Germany there are 44 baptised Jews, while there are only 25 Jewish Ordinary Professors all over Germany. In 1910 there were, out of 231 Professors, 129 Ordinary Professors, among them being 23 baptised Jews, and only 4 Jewish Ordinary Professors. The following statistics give a clear idea of the encouragement which the German Government gives to Jewish scholars to change their religion and of the increase in the number of baptised Jews as German university professors. In the year 1875, there were out of all German professors 49 per cent. Christian Ordinary Professors and 40 per cent. Jewish; 18 per cent. Christian Extraordinary Professors and 30 per cent. Jewish; In the years 1898-9 there were 83 per cent. Christian Ordinary Professors and 13 per cent. Jewish Ordinary Professors, 25 per cent. Christian Extraordinary Professors and 28 per cent. Jewish Extraordinary Professors, while in 1909 there were 27 per cent. Christian Ordinary Professors and only 5 per cent. Jewish Ordinary Professors; 25 per cent. Christian Extraordinary Professors and 22 per cent. Jewish Extraordinary Professors. The number of baptised Jewish professors has grown fpom 4 per cent. in 1874 to 7½ per cent. in 1889, and to 15 per cent. in 1912, while the number of Jewish Ordinary Professors has decreased from 14 per cent. in 1874 to 5 per cent. in 1909 and 2½ per cent. in 1912. Out of 64 Ordinary Professors for Political Economy there were three baptised Jews, but only one Jew. The few Jewish Ordinary Professors in Germany are raised to that dignity when they are between fifty and sixty years, while Christians attain the Ordinary Professorship when they are forty or forty-five. The same applies to all baptised Jews. There are certain branches of science like history, history of German literature, political economy, philosophy, and, to a certain extent, jurisprudence, from which Jews are excluded as Ordinary Professors. The last two Ordinary Professors of philosophy in Germany who were Jews were Freudenthal in Breslau and Hermann Cohen in Marburg. A Jewish scientist has a better chance of becoming Ordinary Professor. Among 114 Extraordinary Professors of Science there were 11 Jews.

From the foregoing statistics two facts are evident:—That the participation of German Jews in science, philosophy, and literature is enormous and quite out of proportion to the total of the Jewish population in Germany, and that the Government systematically reduces the number of Jewish professors and replaces them by baptised Jews. This anti-Semitic practice of the Government has already led to the resignation of many famous Jewish Extraordinary Professors, to whom the Government had cynically suggested that they should change their religion in order to become Ordinary Professors.

DEATH OF RABBI DR. ADOLF EHRLICH.

A Notable German Rabbi.

[From a Correspondent.]

BERLIN.

I much regret to record the death of Rabbi Dr. Adolf Ehrlich, of Tilsit, which took place recently after a short illness. Dr. Ehrlich was one of the most learned Rabbis of Germany. He was considered the greatest Hebraist among living German Rabbis. Until a few years before his death he contributed to the Hebrew Press, and wrote a great number of article on various learned subjects. He also had the reputation of being a great German scholar. Dr. Ehrlich was born seventy-five years ago in Mitau, in the province of Courland, and was educated in Hebrew and German literature. He was first teacher of Hebrew religion at the Government schools of his native town and afterwards Dayan in Berlin. In 1877 he received a "call" to Riga, where he was Rabbi and preacher until 1895. Being a German subject, he was expelled from Russia when the Russification of the Baltic Provinces began. In 1895 he accepted a "call" to Tilsit, in Prussia, where he developed a most beneficial activity as a Rabbi, Hebrew educationalist, and public worker. He retired only a year ago. The funeral was an imposing demonstration on the part of his congregants and the Jews of the district. The Rabbis of Königsberg, Memel, and Insterberg spoke at the grave-side.

Rabbi Dr. Ehrlich.

FRANCHISE OF JEWS IN RUSSIA.

[From our Correspondent.]

All is not well with the parliamentary franchise of the Jews in Russia. Not only have the deputies of the Right prepared their long threatened measure providing for the disfranchisement of all Jews, but the Duma Committee is also steadily legalising the anti-Jewish franchise quibbles recently invented by the authorities. M. Purishkevitch even tried to make Deputy Freedman the scapegoat of the dissatisfaction with the Government election tactics, by declaring in the Duma Committee that the Jewish deputy had engineered the protest against the action of the clergy in the last campaign. M. Purishkevitch threatened to place the case before the Minister of the Interior, and demanded that M. Freedman, as a non-Christian, should not be allowed to vote on the question of the rôle of the priests in the elections. Happily, the charges made against the Jewish deputy did not produce the desired result, as two Liberal deputies boldly announced, that they, too, were "guilty of the same offence" of collecting information on election irregularities. The Jewish deputy was, therefore, saved from unpleasant consequences, but the protests against the mutilation of the franchise of his coreligionists failed to make any impression on the Committee.

DISFRANCHISEMENT OF FOREIGN JEWS IN GERMAN-JEWISH COMMUNITIES.

[From a Correspondent.]

FRANKFORT.

The question of the disfranchisement of foreign Jews, which was raised and defended a few weeks ago by the *Hamburger Israelitisches Familienblatt*, still forms a topic of lively discussion in Jewish circles throughout Germany. In Frankfort, Berlin, Hamburg, and many other places various Jewish organisations are holding special meetings to discuss the question. It is strange to learn that strictly orthodox Jews, like those of Frankfort, also seem to favour a partial disfranchisement of the foreign Jews residing in Germany on account of their alleged inferior education. At a meeting of the ultra-orthodox Society, "Mekor Chaim," in Frankfort, a great number of those who took part in the discussion spoke of the great antagonism which still prevails between Eastern and Western Jewry, and although they did not exactly demand the disfranchisement of foreign Jews they sympathised with the movement. But as far as Frankfort is concerned, the animosity towards foreign Jews, especially Russians, is already of older date, and the reasons for the animosity are specially religious ones. The average Frankfort orthodox Jew considers the Russian Jew as a *poscho* (sinner). For years, if not for decades, Dr. Breuer has refused the admission of Russian *bachurim* to his *Yeshibah*, arguing that the Russian Talmudists are not strictly orthodox, and when a great Russian Rabbi visits Frankfort he never calls on Dr. Breuer, on account of that Rabbi's well-known animosity towards Russian Jews. I knew a great Russian Rabbi who once paid a visit to Dr. Breuer, but refused to dine with him because he doubted Dr. Breuer's *kashrus*. "That is the best punishment for such narrow-minded Rabbis," the Russian Rabbi told me afterwards. This unedifying question has already had its victim. The chief editor of the *Hamburger Israelitsches Familienblatt*, Dr. Rosenbaum, has been compelled to resign his position, on account of the opposition to him raised by the German Zionist Press. The proprietor of the *Familienblatt*, Herr Lehmann, was made to see that he, as a Russian Jew, ought not to take up such an attitude towards his fellow-countrymen in Germany, and the result is the resignation of Dr. Rosenbaum.

THE BOYCOTT IN POLAND.

Anti-Semitic Victory.

[From our Correspondent.]

Encouraged by the Russian anti-Semites in official and unofficial quarters, the Poles are carrying on the boycott with ever increasing vigour. The recent decision of the great Polish Cultural Society, the *Cultura Polska*, not to exclude Jews from among its members, has been reversed, and our coreligionists will no longer be accepted as members. The society also installed an anti-Semitic executive with power to introduce a Polish spirit into the cities of Poland, in other words, to persecute the Jews. Meanwhile, the Governor utilised the quarrels in the Society, and closed the *Cultura Polska*, with its thirty-seven branches, counting among them a thousand Jewish members.

Last week a Warsaw Pole killed a Jewish lad in the street. Other anti-Semites also dangerously wounded another Jew. Attacks with knives on Jewish children also took place at Tchenstochov, whilst at Szekun, a Polish priest was assaulted for protesting against the boycott, and at Moshin, Jews were beaten in the streets. M. Yagello, the deputy for Warsaw, protested in the Duma against the boycott. Protest meetings against the boycott have also been held at St. Petersburg, under the auspices of pro-Jewish Christians.

Another notable instance of Jewish fair play towards the Poles took place last week at Minsk. The police, in their crusade against the Polish language, ordered the shopkeepers to remove all Polish inscriptions from the sign-boards. The Jews sided with the Poles in refusing to admit the legality of the step.

Prominence is also given in the Russian Liberal Press to the generosity of a deceased St. Petersburg Jew in bequeathing a large sum of money to the Poles, as well as to Jews, despite the anti-Jewish boycott and pogrom threats in Poland.

OUR CORELIGIONISTS THE SCAPEGOATS.—RUSSIAN JUSTICE.

I have already reported the intention of the Government to suppress the anti-Jewish boycott in Poland. The Governors of Poland have now intimated to the Ministry that at present they regarded it as inadvisable for Russia to take any steps against the boycott. This view was carefully placed before the Ministry by one of the Governors, who dwelt on the acute relations between Russia and Austria and on the great services rendered by the boycott movement to Russia, inasmuch as it kept the Poles busy with the Jews, and not with politics.

The *Fraind* and *Yiddische Woche* have been confiscated for criticising the view of the Governors.

The same reasons which prompted the Governors to side with the Poles also urged the Duma Committee last week to advise the Duma to cancel the election of Deputy Yagello, whose return by the Warsaw Jews, in opposition to the anti-Semitic candidate, led to the boycott of the Jews. It is, nevertheless, a foregone conclusion that the Polish anti-Semites will not succeed in mustering in the House the necessary majority required to unseat a deputy.

THE GERMAN POLICE AND THE RUSSO-JEWISH STUDENTS.

[From a Correspondent.]

BERLIN.

As reported in the JEWISH CHRONICLE some time ago, the representatives of the Russo-Jewish students at the German Universities propose to hold a conference in Leipsic in the month of March, in order to reply to the attacks made against them by the German undergraduates and to adopt certain resolutions which afterwards will be submitted to the authorities. The Leipsic police, as might have been foreseen, has prohibited the holding of a conference owing to the fact that the Russian language is spoken by most of the Russo-Jewish students.

According to the German law no foreign language must be used at conferences in Germany except in those districts where the majority of the population is non-German, as in some parts of the Polish provinces of Prussia. But the fear of the Leipsic police that the representatives of the Russo-Jewish students at the conference would use the Russian language was quite unfounded, because only those students would be delegates to the Conference who have already lived in Germany for several years and who are able and willing to speak German at a public conference. The Organising Committee assured the Leipsic police that should any of the delegates speak Russian, correct translations of those speeches would be submitted to the authorities. On many other similar occasions the Prussian police accepted this condition, but the Leipsic police thought fit not to do so in the present instance in order to prevent unpleasantness for the German undergraduate and the German reactionaries.

THE RITUAL MURDER LIBEL IN BUCHAREST.

A Lawyer Convicted for Blackmailing.

A sensational case was tried the other day at Bucharest. A lawyer, named Niculescu Scartan, and his secretary, Constantinescu, were indicted for attempting to blackmail a Jew, Finkelstein. It appeared from the evidence that a certain M. Parg had complained to the Crown Prosecutor that Finkelstein had drawn blood from his (Parg's) child for use at the Jewish Passover. The accusation was dismissed by the Crown Prosecutor as being unfounded. Parg, supported by Scartan, then brought a charge against Finkelstein in the Criminal Court, which acquitted the defendant. Scartan, accompanied by his Secretary, called on Finkelstein, and threatened him with a campaign in the anti-Semitic Press unless he paid 1,000 francs as hush money. Finkelstein acquiesced in the demand, and named a time when Scartan could call for the money. In the meantime he communicated with the police, and when the two men arrived at Finkelstein's house they were taken into custody. The trial lasted several days, and resulted in the conviction of the two defendants, each of whom was sentenced to two months' imprisonment.

THE NEGOTIATIONS BETWEEN BULGARIA AND RUMANIA.

Jewish Memorial to the Bulgarian Prime Minister.

We have received from Dr. Ehrenpreis, Chief Rabbi of Bulgaria, a copy of the Memorial presented by him and the members of the Central Jewish Consistory to the Prime Minister, reference to which was made in our last issue.

The Memorial states that the possibility of the cession to Rumania of Bulgarian territory causes the greatest disquietude to the Jews of the Kingdom in their double quality of Bulgarian citizens and as Jews. This possibility creates the peril for a portion of our Bulgarian coreligionists who inhabit the territory claimed by Rumania, and who now enjoy all civil and political rights, of being in the future deprived of these rights in passing under Rumanian domination. The Memorial then proceeds to call attention to Rumania's violation of its treaty obligations, and concludes with a protest against the cession of Bulgarian territory to Rumania, praying the Government to safeguard the rights of the Jews of the region concerned in the forthcoming negotiations.

The correspondent of the *Morning Post* in Rome, telegraphs: The ex-Premier, Signor Luzzatti, publishes in the *Corriere Della Sera*, a severe indictment of Rumanian legislation against the Jews in defiance of Article 44 of the Berlin Treaty, and points out the injustice of transferring to Rumania Bulgarian Jews, who suffer no such persecution.

THE PASSPORT SYSTEM IN RUSSIA AND JEWS.

[From our Correspondent.]

Some time ago I announced the preparation of a measure abolishing the internal passport system in Russia, and I commented on the boon the innovation was likely to prove to Jews. The Conference of the Governors of the provinces assembled at St. Petersburg last week considered the scheme. It appears that some of the Real Russian Governors also anticipated that our coreligionists would benefit from the measure, a contingency which they could not tolerate. They suggested, therefore, that the Ministry should, in the case of Jews, issue special identification certificates in order to render it impossible for our coreligionists to pose as non-Jews and avoid the anti-Semitic restrictions.

THE NEW CHIEF BURGOMASTER OF BUDA-PESTH.

The new Jewish Chief Burgomaster of Buda-Pesth, Dr. Heltai, has been appointed a member of the Hungarian House of Magnates.

The appointment as such has been made by the Emperor-King, who last week gave Dr. Heltai an audience which lasted half an hour. Dr. Heltai has received a cordial letter of congratulation from the Prince-Primate of Hungary. His Grace, in his letter, expresses the conviction that the new Chief Burgomaster will take a very prominent part in the development of the Hungarian capital.

Dr. Heltai belongs to a highly esteemed Jewish family. His wife is a convert to Judaism, and scrupulously observes its practices. She never fails to light the Sabbath candles on Friday evening. In the industrial undertakings he controls, Dr. Heltai gives no employment to perverts to Christianity.

THE INDICTMENT OF BEILIS.

Ritual Accusation.

[From our Correspondent.]

It is announced on high authority that the new indictment of Beilis, which contains passages asserting the historical truth of the ritual libel, is already in the hands of the Minister of Justice.

THE JEWS AND THE ROMANOFF TERCENTENARY.

[From our Correspondent.]

It is announced that the Jewish deputations elected at St. Petersburg, Moscow, Odessa, Wilna, Kishineff, Grodno, Minsk and Kovno will be permitted to participate in the Romanoff tercentenary festivities, but that the same favour will not be extended to deputations chosen by the smaller Jewish communities to represent them at the festival. The deputations will be received by the Tsar on the 7th inst. Several Jews will also participate in deputations chosen by non-Jewish bodies. General attention has been attracted by the fact that in the prayer on the occasion of the festival, as drawn up by the Synod, the Old Testament quotations predominate.

NOTES FROM NEW ZEALAND.

[From our Correspondent.]

WELLINGTON.

The Governor, the Earl of Liverpool, held his first Levée at Government House, Wellington, on January 14th. The following members of the Jewish community had the honour of being presented to His Excellency: The Rev. H. Van Staveren, Messrs. Joseph Joseph, D. J. Nathan, W. J. Nathan, H. L. Nathan, M. Myers, J. Salek, and Marcus Marks. The Rev. H. Van Staveren had the distinction bestowed upon him of the private entry.

The annual picnic, in connection with the Jewish Social Club, took place at Maidstone Park, Upper Hutt, a distance of about twenty miles from Wellington

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Some 300 people journeyed by train, the weather conditions being perfect. Toys were distributed to all the children present, and numerous trophies were competed for. Sports (including tug-of-war), formed an interesting feature of the day. The party returned home by special train granted by the Government Railway Department.

During his residence in Wellington Lord Islington was a prominent target for the snapshot of the photographer, and "Zak" has turned to excellent account pictures taken of his Excellency at the various public functions. This he has done to the order of Lord Islington, in the form of an album, neatly arranged and illuminated, containing about two hundred photographs, which make up an exceedingly valuable record of the late Governor's movements during his stay in this city. Mr. Zachariah, the artist, has produced a very artistic piece of work, which is a credit to his studio. He has been Chairman of the Jewish Social Club since its inception.

The annual meeting of the Wellington Jewish Social Club was held on January 26th. The report states in part:—

> In direct contrast to the preceding year, the club has taken a pronounced change for the better. The receipts for the period have leaped to £477, against last year's £383, whilst the expenditure has totalled £461, against £395. Since the year 1906, something like £150 has been written off the club's furniture account, and the assets, which show a healthy state of things, stand at present at £343. Against this the Committee can show no liabilities except the debentures held by members, which during the year have been reduced from £57 to £46. Forty-two new members have been accepted, a record for the club since 1907. The membership now stands at 133. Not the least interesting feature in the year's history of club life has been the Tuesday evening debates and lectures during the winter months. A fine syllabus for the session's work was tabulated and distributed by the Secretary of this section, Mr. Frank Goldberg.

A TREATISE ON JEWISH NAMES IN RUSSIA.

The Work of Rabbi Zirelsohn.

[From our Correspondent.]

In view of the opposition of the Russian Synod to the use of Russian first names by Jews, the President of the Rabbinical Commission, Rabbi Zirelsohn, has completed a treatise on all possible forms of Jewish first names, which include many disputed by the Synod to be purely Russian. The work will be submitted to the Ministry for future guidance.

A Jew's Defence of his Religion and Race.

[From a Correspondent.]

BERLIN.

The demonstratively antagonistic attitude of the social-democrats of the Berlin municipality to the celebration of the centenary of the War of Independence which has been arranged in the city, has its counterpart in the Prussian House of Deputies. There the social democrat, Herr Hoffmann, addressed the following words to Geheimrat Cassel, when the former, as representative of the Berlin municipality, referred to the political hypocrisy carried on by the social democratic majority of the Berlin municipality: "If there had been no Napoleon, you would be in the Ghetto to this day."

To this remark, Herr Cassel replied:—"Herr Hoffmann wishes to point out in the noble manner so characteristic of him, that I am of the Jewish faith. I don't belong to those who deny their religion, but to those who adhere to it with love and pride.—(Great applause on the Right.)—In 1813 the Berlin Jews no longer lived in the Ghetto, the Prussian princes knew how to prevent that. In national matters religious differences cannot and may not enter. Thousands and thousands of my people freely sacrificed their possessions and their lives in 1813. Therefore I look on this attack with fitting contempt."

Herr Hoffmann made the following rejoinder:—"Herr Cassel should have discovered long ago in the thirteen years we have worked together that I never reproach him on account of his religion. I only wished to call attention to the false historical allegation and point out that the Jews owe their social equality to Napoleon. I must confess that it makes me laugh when adherents to the Synagogue go to a Christian church."

Herr Cassel closed the verbal duel as follows:—"Our religions conceptions are different in fact. It will not be for the first time on the 10th March that I shall enter a Christian church. I only replied in support of my religion when it was attacked, which I shall always do."

Discovery of an Ancient Synagogue at Delos.

[From our Correspondent.]

CONSTANTINOPLE.

A local newspaper states that a French archæological mission in the course of excavations at Delos, the smallest of the Cyclades Islands in the Ægean Sea, has unearthed a building comprising two vast halls with rows of benches. The walls are adorned with Hebrew inscriptions which bear testimony to the fact that the building was a synagogue built by Jews who came to the island after the destruction of the Second Temple. Archæologists and other savants are of opinion that more thorough researches would throw considerable light on several points in the Jewish history of the two centuries subsequent to the destruction of that Temple.

The Future of the Salonika Jews.

[From our Correspondent.]

CONSTANTINOPLE.

The Chief Rabbi of Turkey is continuing his representations to the Ambassadors of the great Powers on the subject of the future of the Jews in Salonika. In this connection it is interesting to note the marked deference paid to him by these Ambassadors. Yesterday (24th February), the Marquis de Garrari called at the Chief Rabbinate, where he had a very long interview on the question with Haim Nahoum Effendi. I have reason to know that the Chief Rabbi is thoroughly satisfied with the result of his representations. In foreign diplomatic circles here the belief is held that Salonika will be placed under an autonomous *régime*, both in order to avert any conflict in the future between Greeks and Bulgarians and to give satisfaction to the local population.

A Concession to Jewish Sentiment in Sydney.

[From our Correspondent.]

SYDNEY.

A remarkable instance of deference to Jewish feeling has occurred at Sydney. A great public banquet is to be tendered to the esteemed Governor of the State, Lord Chelmsford, on the eve of his departure for England; and at the Town Hall meeting held to inaugurate the arrangements, it was discovered that the only evening available for the celebration was the Friday before the Governor's departure. The meeting specially requested the Lord Mayor to see if some alteration could be made which would permit the Jewish citizens to co-operate; and despite some considerable inconvenience and general recasting of arrangements, the Committee has now announced that the date of the gathering has been modified as desired, so that it may be held on the preceding Monday instead of the Friday evening.

The Tsar and a Jewish Tailor.

The *Argus* and the *Birzevia Viedomosti* relate an incident concerning a fortunate Jewish tailor, Chaim Kuritchkes, of Simferopol, who was honoured by the Tsar during the latter's stay at Livadia some time ago, with an order to make for His Majesty a uniform of a Dragoon regiment. The Tsar received him with great kindness, and the work of the tailor won the approval of His Majesty. The Jew refused to take any money for his work, but he was compelled to accept three hundred roubles and a gold watch with an inscription: "Chaim Leiser Kuritchkes for diligence." Incidentally it is also stated that the General who dealt with the order smilingly advised the tailor to hurry back to Simferopol, to avoid detection by the police, as, being a Jew, he had not the right of domicile at Livadia.

News from Many Quarters.

With reference to the announcement in a recent issue that the French Government has conferred the knighthood of the Legion of Honour on Mr. Y. Zagury, Interpreter at the French Consulate of Casablanca (Morocco), a correspondent in that town writes to us: This high distinction has been bestowed upon M. Zagury in recognition of his brave conduct in 1907. It may be remembered that when the men of the French warship "Du Chayla" landed at Casablanca on the 4th of August of that year they were received by well directed firing from the Moorish garrison. It was M. Zagury who led the men under the enemy's bullets from the landing wharf to the French Consulate. M Zagury is actively devoted to the affairs of our community, of which he is the President.

The Governor of Volbynia has prohibited the Zemstvos to place contracts with Jews to build schools. The restriction had, however, to be withdrawn on account of the strong Christian protests.

An old law is being vigorously applied at Smolensk, and is interpreted to prohibit Jewish institutions to own immovable property outside the Pale.

The Jewish editor of a Lugansk (Ekaterinoslav) Liberal organ, M. Hibshman, has be so greatly persecuted in connection with his paper, that he died last week on his release from prison.

The editor of *Hazefira* is appealing to the Senate against the recent verdict of the Court against him.

Many Russian officials are sending back to M. Parishkevitch his anti-Semitic pamphlets, stating that the peasants refuse to buy them. The Synod, however, has thought it advisable to place its hall at the disposal of the Real Russian Conference.

The Russian Academy has asked the Ministry to permit the Buda-Pesth Jewish savant, Herr Goldzieher, to attend a Conference of the Academy at St. Petersburg.

In the B.A. Examinations of the University of the Cape of Good Hope, Barnett Wolff was placed in the First Class in Honours in history, and Leon Kisselhoff in the Second Class in Honours in mathematics. In the First B.Sc. Examination in Agriculture, Ben Cheifitz, Kurt Gillis, N. Hirschmann, and Harry M. Schrire were successful.

A correspondent in Tangier writes: It may interest you to know that two of our coreligionists in this city have been honoured by the French Government with the Cross of Chevalier of the Legion of Honour. They are Mr. B. Braunschvig, a prominent merchant, and Mr. A. Pimienta, a well-known journalist, and representative of the Paris *Temps*. In the election of the Commission of Hygiene, a body which will be the future municipality, four coreligionists were successful. The local official organ, *La Dépeche Marocaine*, paid a tribute to the Tangier community, and spoke very highly of the services rendered by Jews to the town, as well as to civilisation in general.

On the occasion of the marriage of Mr. James de Rothschild, his father, Baron Edmond de Rothschild, sent 50,000 francs to the Prefect of the Seine for distribution among the poor of Paris.

Baron Dr. Henri de Rothschild, of Paris, while on a visit to Tunis, was received in private audience by the Bey, who handed him the insignia of Grand Officer of the Order of Nicham Iftibar. The Baroness was appointed officer of the same Order.

A long debate took place at a meeting held last week of the Council of the Berlin community on the proposal to abolish the separation of the sexes in the synagogues. The proposal was defeated. About one half of the Rabbinate had expressed views in opposition to the suggested change.

In view of the severe economic situation in Jerusalem, the *Alliance Israélite Universelle* has made a grant of 10,000 francs towards the payment of rent owing by poor Jews.

The new building of the Jewish Museum of Art and History in Vienna was recently inaugurated. The Museum was founded in the year 1895 on the initiative of the late Herr Strassny.

The transference of Uskub from the domination of the Turks to that of the Servians has witnessed the revival there of the ritual murder libel owing to the disappearance of a Christian child. The populace were preparing to attack the Jews, but happily the Chief Rabbi of Belgrade, who chanced to be in the town, prevailed upon the military commandant to send troops to guard the Jewish quarter. The missing child eventually returned home.

The death occurred recently, at Leghorn, of Count Commendatore Guido De Chajes, who had for many years taken an active and prominent part in general and communal affairs in that city, where he was Honorary Consul of Portugal and Consul for Japan. The funeral was large and imposing, and traversed the principal streets of the city, which were filled with dense crowds. The Prefect and Mayor of Leghorn were present, and every society in the city sent representatives.

The *Novoe Vremya*, in endeavouring to prove the friendship of the Jews and the Turks, has quoted the statement in the JEWISH CHRONICLE that a Turkish Minister had praised the brotherly feelings demonstrated by the Jews towards the Turks.

Rabbi Dr. Elieser Grünhaut, the Principal of the Orphans' Asylum which was recently tranferred from Jerusalem to the colony Peatach-Tikvah, has died. The deceased occupied the post for the last twenty years and won great fame in Palestine.

The death has occurred at Bielostok, at the age of seventy-two, of Madame Nemzovitch. She was a Talmudic scholar and contributor to Hebrew organs.

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BOARD OF DEPUTIES.

THE NATURALISATION FEE.

THE PRESIDENT AND THE HOME SECRETARY.

PROPOSED INTERNATIONAL ORGANISATION.

A meeting of the Board of Deputies was held last Sunday at the Hotel Great Central. There were present:—

Mr. D. L. ALEXANDER, K.C., President, in the Chair, Rabbi Dr. Hermann Gollancz, Dr. C. Chaikin, Messrs. A. Alvarez, J. A. Cohen, Neville D. Cohen, J. E. Davis, B. Drage, S. H. Emanuel, I. Feldman, J. Freedman, B. J. Friend, D. S. Garson, J.P., A. Harris, E. R. Harris, H. Harris, H. S. Q. Henriques, L. Jacob, J. I. Jacob, M. Jacobs, Jerrold Joseph, D. Levy, Joshua M. Levy, S. N. Levy, S. N. Lipman, A. E. Lindo, S. Mendelssohn, S. Mitchell, E. L. Mocatta, A. Posener, J. Prag, J.P., A. Rosenthal, E. Rubinstein, I. Salmon, L.C.C., Vivian Samuel, A. L. Samuell, R. M. Sebag-Montefiore, L.C.C., V. Shapiro, J. Sions, Arthur Stiebel, B. S. Straus, J.P., G. Tuck, J. Ullmann, A. M. Wartski, and E. Zeitlyn.

The PRESIDENT opened the proceedings with a reference to the new Chief Rabbi, and on his suggestion it was decided to send a congratulatory message to Dr. and Mrs. Hertz. Mr. Alexander's remarks are reported elsewhere in this issue.

The Reduction of the Naturalisation Fee.

The CHAIRMAN said he would like to refer to a matter which was, perhaps, uppermost in the minds of the members. They were aware that during the last week a regulation had been made by the Home Office whereby a reduction in the naturalisation fee, from £5 to £3, had been effected.

Mr. D. S. GARSON wanted to know whether the action of the Manchester people did good or harm.

Continuing, Mr. ALEXANDER said that the new regulation would be welcomed by them all. It made naturalisation to the foreign Jew easier, and because of that they were grateful to the Home Office for the concession. But at the same time, he thought, as President of the Board, it was his duty to make one or two remarks in relation to the circumstances under which the reduction had been made. In December, 1911, the Board had written to the Home Secretary asking him to receive a deputation with regard to the naturalisation fee and the education test. The reply to the application, which was dated December 15th, 1911, was as follows:—

> With reference to your letter of the 20th inst. stating the points with regard to naturalisation, which a deputation from the London Committee of Deputies of British Jews wishes to lay before the Secretary of State, I am desired by Mr. McKenna to say, for the information of the Committee, that the questions mentioned in your letter were very fully considered by his two predecessors, and that he is not prepared to re-open the decisions at which they arrived.

On that ground the Board sent another letter the terms of which were printed in the last annual report, and in which it was pointed out to Mr. McKenna that he was labouring under a misapprehension when he said that the matter had been very fully considered by his two predecessors. It was further pointed out that so far as the naturalisation fee was concerned, no representations were in fact made by the Board on this question, either to Mr. Gladstone or to Mr. Churchill. A deputation from the Board had been received by Sir Henry Campbell-Bannerman in July, 1907, when Mr. Gladstone, who was then Home Secretary, was present, but on that occasion, so far from Mr. Churchill being adverse to a reduction in the fees he had actually introduced the deputation and had spoken strongly in favour of a reduction, while Sir Henry in his reply expressed himself as being opposed to any bar being put against easy naturalisation. He (Mr. Alexander) had the right to suppose that Sir Henry was echoing the views of the Cabinet. The letter also observed that, so far as the education test was concerned, it had never been officially brought before the Home Office at any time, and that there had never been a deputation on the matter. This letter called forth the following reply:—

> With reference to your letter of the 18th inst. on the subject of naturalisation, I am desired by the Secretary of State to say that he cannot find that anything in this letter affects his previous statement that the question in point were fully considered by his predecessors; and the only addition he can make to the letter from this Department of the 29th December last, is that the bearing of recent legislation on the subject of naturalisation was fully present to his mind when he directed that letter to be written.

IN JUSTIFICATION OF HIS ACTION.

These letters—he thought the Board would agree with him—amply justified the statement he had made at the annual meeting of the Board, that there was little or no hope that during the tenure of office of the present Home Secretary any change or alteration of any kind would be made in the education test or in the fee. He thought those letters meant what they said, and that no other construction could be put on them. They knew now that in February, 1913, a new regulation had been made. [Mr. A. Posener: Probably in consequence of your speech at the general meeting.] What he wanted to ask was, that if the reduction was right in February, 1913, was it not right in December, 1911, or January, 1912, when the Board asked for it? There were perhaps two explanations for the reduction of this fee. As suggested by Mr. Posener, it might have been brought about by the plain terms he had adopted in his speech at the annual meeting when he mentioned that they intended to take other steps to bring pressure to bear on the Government, by issuing a round-robin and so getting parliamentary support for the demands of the Board. It was possible that the Home Secretary was frightened at that statement and had anticipated any action on their part by forthwith making the reduction. Another explanation for the reduction was perhaps due to the work that was done by a political organisation in North-West Manchester. He was not going to say which of those two suggestions were more probable. But he did think—and he said it advisedly—that it was lamentable that concessions were only to be obtained simply as a reward for political support. It was only right for him to say that when he made his annual statement he had not the slightest idea that any deputation was being formed in Manchester to wait on the Home Secretary, and further that it was a discourtesy not to have informed the Board of the intention of forming a deputation (hear, hear.) He was not a little surprised that even when the new regulation had been made the Home Office, knowing as it did, that the Board were the first to apply for concessions, did not communicate with the Board.

Mr. B. S. STRAUS: You seem rather sorry and distressed that you have now got what you desire.

Mr. ALEXANDER replied that he most heartily welcomed the concessions that had been granted and had even already thanked the Home Secretary for the new regulations.

Mr. STRAUS said a considerable amount of work had been done in North-West Manchester where he pointed out the present Member for Parliament was a Conservative, but much had also been done in the House of Commons, where a Committee including Mr. Glyn Jones, Mr. Armitage, Mr. Harvey, and other Christian Members who had Jewish voters in their constituences, had been formed for the purpose of obtaining the concessions. He himself had been in correspondence with the Solicitor and Secretary of the Board on the matter, and he was not surprised, after what had transpired, that the Home Secretary had decided to reduce the naturalisation fee. He had also been in correspondence with Mr. McKenna who, on his representations, had a short time ago promised to look more carefully into the whole matter. He did not think it was just or right to say that it was party politics or bias only that had helped in the attainment of the desired result, and those men in the House who had given such effective assistance in the present case could be relied upon, he thought, also in the Passports Question. He would also like to mention another person who had done noble work in the matter. He referred to Mr. B. A. Fersht, whose wide knowledge on the subject had been very useful, while nobody worked harder to get the Government to see the Jewish point of view. In all such questions they must be persistent in their claims.

THE BOARD'S FURTHER LETTER.

Mr. H. S. Q. HENRIQUES thought the Government had not acted so nicely in the matter as the Board might have expected. They were very thankful to Mr. Straus for all he had done, and they were also deeply grateful to Mr. Glyn Jones and his fellow-members of Parliament for the pressure they had brought to bear on the Home Office. The Board had done its duty all along, and, after all, the Government had now only done something in fulfilment of the promise made to the Board some years ago. Considering the heavy expenses incurred, the Government were quite right, he thought, in making a charge of £1 to all those who applied for naturalisation, whether successful or not. But he noticed that the Home Office was not very explicit concerning the education test, and it was now their duty to take advantage of the present state of affairs and to endeavour to obtain from that Department of State a definite statement as to what form the education test was going to take and how it was to be administered.

The SOLICITOR AND SECRETARY informed the Board that the Members mentioned by Mr. Straus had been memorialised by the Board, and had promised to back any action the Board might take. He read the following letter, which had been addressed to Mr. R. McKenna on February 21st, 1913:—

> SIR,—You may remember that in December, 1911, and January, 1912, this Board was in communication with you with reference to a suggested modification of the then present conditions imposed on aliens seeking naturalisation, and, to the great disappointment of the Board, in your letter of the 29th December, 1911, you refused to receive a deputation on the subject, and, in answer to a further appeal made on the 18th of January, 1912, you replied on the 29th of January that nothing in the Board's petition affected your previous decision.
>
> The Board now learns that in November last a deputation from a political organisation in Manchester interviewed you, and from a report in the *Manchester Guardian* it would appear that you expressed your willingness to make certain modifications in the requirement. The *Manchester Guardian* reports that you stated as follows: "As to knowledge of English, instructions had been given already that an actual reading and writing test should be applied only in cases where there was reason to believe that the applicant did not know English sufficiently well; the test would not be obligatory in all cases, but would be used only where necessary on the above grounds." The report goes on to state that, in reply to a query addressed to you as to whether the ability to speak conversational English freely would be accepted generally as evidence that the education test was unnecessary, you stated that, "in many cases this would be so, and where a reading test was applied, simple printed matter should be used."
>
> If you are correctly reported, it would seem that these concessions had already been made previous to the reception of this deputation, but no intimation had been received from the Home Office by this Board since your letter of the 29th January, 1912, which had led the Board to conclude that you were unwilling to make such concessions. Under these circumstances, the Board would be greatly obliged if you would inform them whether the report in the *Manchester Guardian* is correct, and if so, whether the concessions mentioned in such report are actually in force.
>
> I, am, Sir,
> Your obedient servant,
> CHARLES H. L. EMANUEL,
> Solicitor and Secretary.

Mr. D. S. GARSON, J.P., said that if the charge of discourtesy was to be levelled at all that charge ought to be made against the Board. Manchester Jews had little to thank the Deputies for, and he complained that not only did they refuse assistance, but had even discouraged any individual effort. It was the duty of the Board to help in this individual effort, and if they did not approve of the methods then they should say what methods should be adopted.

Mr. E. R. HARRIS deprecated individual action of members of the Board without the knowledge and consent of the Board.

Mr. ALEXANDER expressed his approval of Mr. Harris' remarks, and added that when members of the Board took part in certain deputations affecting Jewish interests, they should in loyalty and in honour notify the Board of their action.

The Burton Book Case.

The SOLICITOR AND SECRETARY reported that a settlement had been arrived at in the Burton Book Case, and that the objectionable MSS. had been handed over to the Board and was now in his keeping. The Board had been successful in getting judgment against Mr. Manners Sutton. The costs had amounted in the aggregate to £239.

Mr. ALEXANDER said that they had received an offer from Mr. Sutton to pay over £150 in settlement of the whole case. That amount had already been handed to the Board, and he thought that on the whole they had conducted a very successful litigation. The Board, of course, would have to find the balance of £89. He had accepted the offer of the defendant because he thought it was a good one.

The members concurred.

Proposed International Organisation.

Speaking on the subject of a proposed International Organisation, Mr. ALEXANDER said he would give adequate reasons why certain observations he desired to make should not appear in the Press. Proceeding, he gave a brief sketch of the facts that led to the proposition to form such an International Organisation. He must go back a little, he said, because some members of the present Board were not members of the Board when the subject of an International Committee had first been set on foot. He thought it was in January, 1908, that the Jewish Colonisation Association proposed that there should be such an organisation to be composed of delegates from different Jewish bodies in different countries. That proposal was considered by the Conjoint Foreign Committee, and if he remembered aright, the Conjoint Foreign Committee thought the plan a feasible one, and in response to an invitation it appointed Mr. Claude G. Montefiore and himself as the two delegates. In the same year the Board had confirmed the action of the Conjoint Committee. From that time down to last year no action whatever had been taken. The thing remained in absolute abeyance and there had neither been a meeting of the delegates chosen from various countries, nor had a scheme been propounded. But last December the "Ica" had formulated a scheme for carrying out the idea of 1908, and had sent on to the Conjoint Committee a copy of the scheme. That scheme was coming up for the consideration of the Conjoint Committee, and he brought the matter before the Board that morning for their consideration also. The following bodies, added the President, would be represented on the organisation: Jewish Colonisation Association, Alliance Israélite, Paris; Hilfsverein der Deutschen Juden, Berlin; Conjoint Committee of the Anglo-Jewish Association and the Board of Deputies, London; Israelite Alliance, Vienna; American Jewish Committee, and ReliefCommittee, Frankfort. No other bodies could become members of the organisation except by co-optation.

At this juncture the Press were asked to take no further note of the President's remarks on the scheme or on the discussion that followed.

A long discussion then ensued on the scheme and on certain amendments proposed by Mr. Alexander, and it was eventually decided to agree to the amendments proposed.

The Russian Passports Question.

Mr. A. POSENER asked what steps were now being taken in connection with the Russian Passports Question, and if nothing was being done at present, when was it proposed to take steps?

Mr. ALEXANDER replied that the Conjoint Committee had arranged to meet

Continued on page 24.

Two Notable Birthdays.

REV. ISAAC SAMUEL, 80.

DR. S. A. HIRSCH, 70.

ON Sunday, the congratulations of the community will be extended to two veteran workers, one, Dr. S. A. Hirsch, on having reached the allotted span, and the other, the Rev. Isaac Samuel, on having attained, "by reason of strength," four score years.

Rev. I. Samuel.

Rev. Isaac Samuel,
Who attains his 80th birthday next Sunday.

There is a rare cartoon by the elder Dighton which depicts Abraham Goldsmid scanning a list of the charitable contributions he had given. A cartoonist might well give us a picture of the Rev. Isaac Samuel scanning a list of the charitable contributions he had collected. When a representative of the JEWISH CHRONICLE called on Mr. Samuel to offer him congratulations on his approaching anniversary, Mr. Samuel was reading the proof-sheet of his special birthday collection.

"I lay awake one night," Mr. Samuel said, "thinking what I could do to celebrate my eightieth birthday, and I resolved to collect sufficient to pay off the debt of the Jews' Deaf and Dumb Home. I have been fortunate enough to do this, and have even got sufficient to give the Home a new start. I have collected over £2,000, and am ever so grateful to the good friends that have enabled me to achieve this result."

Mr. Samuel looks back with pride to a long series of similar benefactions to this institution, of which he has been Hon. Secretary since its foundation, over forty years ago. His services were invoked by the late Mr. S. L. Miers, six months after Mr. Samuel had taken up his duties at Bayswater. Mr. Samuel collected a large sum for the equipment of the first premises in Burton Crescent, whence the Home was removed to Walmer Road, Notting Hill. Mr. Samuel again got together a considerable amount for the purpose of enlarging these premises, which, ultimately, however, proved inadequate, and, in conjunction with the late Henry Hart, he collected £10,000 for the equipment of the present premises in Nightingale Lane. He was largely instrumental in obtaining grants by the Board of Education and in building up an endowment fund amounting to £20,000. To celebrate his birthday, he has just collected, single-handed, £2,000 for the purpose of paying off a debt and giving the Home a small balance for future requirements.

To a neighbour of the Deaf and Dumb Home, the Home for Aged Jews, Mr. Samuel has also proved a benefactor, as he succeeded in inducing the late Lord Wandsworth to present the freehold site and premises at present occupied by the Home. He was also responsible for a legacy of £5,000 bequeathed by Lord Wandsworth to the Home on his death, his only Jewish bequest. Another fine piece of communal work was the part played by Mr. Samuel in securing the establishment of the Seaside Holiday Home at Broadstairs, given by Mr. Lewis Jacobs in memory of the late Mr. D. L. Jacobs. He collected over one-tenth of the amount raised for the Soup Kitchen when it removed to its present premises in Butler Street, and he has proved a good friend to several hospitals, notably the Samaritan Free Hospital, St. Mary's Hospital, the North East London Hospital, the Home for Incurable Children, and the Invalid Children's Aid Association. He has been a member of the Committee of the Bayswater Schools since its foundation and has been a very good friend to the Institution.

Mr. Samuel has been a most assiduous worker on behalf of the Visitation Committee. He started by acting as Visitor to the Poor Law Schools and then succeeded the late Rev. A. L. Green as Visitor to the Asylums, being appointed Jewish Visiting Minister to Colney Hatch. He relinquished this appointment in 1904, being succeeded by the Rev. S. Lipson. He was for some time teacher of Chazanuth at Jews' College.

Mr. Samuel has intimated his intention of retiring from office in the autumn of the present year.

"I think I have earned my rest," he said with a smile, "though I shall offer my services in an honorary capacity and shall not be entirely on the shelf. Sunday's celebration reminds me that I am not so young as I was, and I feel I ought to slow down the engines."

Mr. Samuel's first ministerial appointment was at Bristol in 1859, so that he can look back on over half a century of public service, a notable record. The best wishes of the community will be his for health and happiness in his honoured old age.

Dr. Hirsch.

Dr. Hirsch professed surprise that anything should be known or that any public notice should be taken of his seventieth birthday. His years sit lightly on him, and his vigorous mind is still employed in the literary researches which have made his name an honoured one in the world of scholarship.

Dr. Hirsch was born in Amsterdam in 1843, and is descended from a family which migrated from Frankfort-on-the-Oder to Holland at the beginning of the 18th century. His father, Samuel Hirsch, a distinguished scholar, died before he was born, and Dr. Hirsch owed his introduction to the study of Bible and Rabbinics, in which he had a thorough grounding in tender years, to his eldest brother, who was the spiritual head of the Amsterdam community. When he went to Berlin in 1863 he had a fair equipment (gained at home) in classics, modern languages and Semitics. He entered Berlin University and studied Philology, Philosophy, and History under such famous men as Mommsen, Haupt, Boeckh, and Steinthal. With the latter he was thrown very much into contact. Steinthal was a brother-in-law of Professor Lazarus and famous as a linguist and an authority on comparative mythology. Dr. Hirsch studied Rabbinics under Rabbi Rosenstein at the Berlin Beth Hamidrash. Rabbi Rosenstein's son, afterwards famous as Professor Rosenstein of Leyden University, was then private lecturer at Berlin University, and having received a call to Groningen went to Dr. Hirsch for lessons in Dutch. It was then that he may be said to have commenced his career as a teacher. He also taught Dutch to Dr. Gusserov, the gynæcologist, who had received a call to Utrecht. Another fellow-student was a son of Rabbi Samson Raphael Hirsch, to whom Dr. Hirsch owed his appointment in 1867 as teacher of the Jewish Realschule in Frankfort. Some years later Dr. Hirsch came to London where at first he engaged in private tuition. In 1879, when Dr. Adler's appointment as delegate Chief Rabbi, compelled him to relinquish his post of theological tutor at Jews' College, Dr. Hirsch was appointed to take his place, and he continued to occupy the position till his retirement in the autumn of last year, when he was appointed Emeritus Professor. At Jews' College Dr. Hirsch was greatly esteemed for his scholarship, his bright and lucid expositions of difficult themes and the kindly interest he always took in his students.

[Photo, Elliot & Fry.

Dr. S. A. Hirsch,
Who attains his 70th birthday on Sunday.

In 1890, Dr. Hirsch took over the editorship of the *Jewish Standard*, a journal, founded in the interests of traditional Judaism, which had a brief but not inglorious existence. Its columns were enlivened by a series of *humoresques* by Mr. Zangwill, and the more serious parts of the paper, mostly written by Dr. Hirsch, were distinguished by considerable power, but the resources of the undertaking were limited, and it came to an untimely end. Dr. Hirsch also edited *Palestina*, a quarterly published by the Chovevi Zion Society, of which he acted as Secretary under very difficult, and, at times, unpleasant conditions. The movement owed much to Dr. Hirsch, who was a prolific speaker, at its gatherings in London and the provinces.

Dr. Hirsch is distinguished as an author. He is an authority on many themes, but most of all on the schoolmen of the Middle Ages. In collaboration with the Rev. E. Nolan, a Catholic priest, he edited "The Greek Grammar of Roger Bacon," and wrote some interesting chapters of the introduction. For the Text and Translation Society he translated a commentary on the Book of Job. His volume of Essays, published by the Jewish Historical Society, contains much delightful reading. An essay on the Temple of Onias, which appeared in the Jews' College Jubilee Volume, was remarkable for a very shrewd prophecy. Dr. Hirsch foretold that the Temple of Onias would prove to have been not the only Jewish sacrificial centre in Egypt, and two years later the discovery of the Assuan papyri fully bore out this prediction. It is gratifying to know that Dr. Hirsch's literary labours are by no means at an end, and the community will look forward with much interest to the future products of his scholarly pen.

BY THE WAY.

Prof. Israel Gollancz, who, in his capacity of secretary of the British Academy and also secretary of the International Congress of Historical Studies, is taking a leading part in the organisation of the latter Congress which will meet in London during the first week of April, is not a novice in work of this description. It is not long since he took a similar part in the organisation of the International Congress of Academies, and a little earlier he was mainly responsible for the Milton bi-centenary celebrations.

By profession Prof. Gollancz is Early English scholar, Shakespearian editor, man of letters, and Professor of English Language and Literature at King's College, London. Previous to his acceptance of the last-mentioned appointment, he was lecturer in English Literature at the University of Cambridge where the size of the audiences at his lectures created a record. In the community, he has been President of the Maccabæans and of the Union of Jewish Literary Societies, and a very active member of the Council of the United Synagogue and of Jews' College. He was also for a period a member of the Board of Management of the Bayswater Synagogue of which his brother is Minister.

Mr. Godfrey Isaacs, who has just been chosen Liberal candidate at the next election for Mid-Essex, is the third brother who, in accordance with present arrangements, will stand for election whenever Parliament is dissolved. This will create a precedent o far as Anglo-Jewry is concerned, for never before ave three members of the same family contested ats at the same election. Three of the sons of ouis Cohen, Lionel, Sir Benjamin, and Nathaniel, re candidates for parliamentary honours, but never at the same election, for it was not until after the death of Lionel Cohen that his brothers sought to enter the House of Commons. The Goldsmid family had two brothers, Frederick and Sir Francis, in the House of Commons at the same time, and when the former died he was succeeded by his son, Sir Julian. The Rothschild family is, however, the Anglo-Jewish family which has given most members to the House of Commons. Of the sons of Nathan Mayer Rothschild, Baron Lionel and Baron Mayer were colleagues on the Liberal benches of the House of Commons, where they had also a brother-in-law in the person of the Right Hon. Henry Fitzroy. Of the succeeding generation, the present Lord Rothchild and his cousin and brother-in-law, Baron Ferdinand, both sat in the House of Commons, but not simultaneously. The third generation has also been represented by two members, the Hon. Walter and Mr. Lionel, also in succession to one another.

Mr. Robert Waley Cohen, who has recently given evidence before the Royal Commission on the Civil Service, in the course of which he very strongly advocated the employment of university men in the more responsible posts, and quoted his own experience in business in support of this view, is a director of the Asiatic Petroleum Company, one of the group of industrial companies in which Sir Marcus Samuel is interested. Mr. Waley Cohen is a son of the late Nathaniel Louis Cohen, was born thirty-five years ago and derives his name Waley from his maternal grandfather, the jurist, Jacob Waley. In the community his principal interest is the Education Aid Society, of which he is the Chairman. He is also a member of the Council of Jews' College and has been Warden of the Central Synagogue. A brother, Mr. Charles Waley Cohen is the Secretary of the Select Committee on Post-office servants which is now sitting. He acted in a similar capacity for the previous Parliamentary Committee which inquired into the grievances of post-office servants in 1906 and 1907.

Mr. David Haimsohn, the Talmudist, who has just died, was, by tradition, descended through his mother from the philosopher-physician Maimonides. Of the Maimon family, which preserves this tradition in its name, the best known member is the painter, Moses Leibovich Maimon, who has the unique distion of being the Jewish member of the Academy of Fine Arts at St. Petersburg. Although a Jew, Mr. Maimon has had the Tsar, the Tsaritza and their children as "sitters." A few years ago, Mr. Maimon settled temporarily in this country, where some of his pictures were exhibited. Those who saw "The Marranos" then are not likely to have forgotten the impression it must have made upon them.

Solomon ben Joshua Maimon, the eighteenth century Jewish philosopher, belonged to an entirely different family. He adopted the name of Maimon as an expression of reverence for the memory of Maimonides of whose works he was a devoted student. Dayan Hyamson has no part in the Maimonides ancestry as Mr. David Haimsohn was a half-brother, but Mr. Albert Hyamson, a son of a third brother, has a share in the claim to descent from one of the brightest ornaments of Jewry of the Diaspora.

Alderman H. E. Davis, who has recently been honoured in appreciation of his mayoralty, which covered five years, is not the only Jew who has been Mayor of Gravesend. The Jubilee year of 1887 saw another Jewish mayor of the port in the person of the Rev. Henry Berkowitz, the Principal of Tivoli House School, who, coming to England at the age of twenty-five, had at first been a teacher in the household of Dr. Nathan Adler. Apart from the school, now conducted by Alderman Berkowitz's son, there are but very few Jewish residents at Gravesend.

THE LESSONS OF THE NINETEENTH CENTURY.

STRIKING ADDRESS BY THE HAHAM.

[Delivered on Sunday last before the Jewish Literary Society of Edinburgh].

The Haham Dr. M. Gaster.

It will be the greatest pleasure and gratification for me to know that I have left some words of comfort and education, some lesson behind, which may germinate and bear fruit from which the coming generation may benefit in time. I have promised to try and speak to-night on some lessons to be derived from the history of our people during the last century, and there is no book from which we can learn so much as the book of history. Our life is too short for us to be able to judge from our own experience, and to gather the value and import of events in which we take part, or of which we are witnesses. We are, moreover, influenced by personal considerations, by biassed opinions, by circumstances over which we often have no control, by prejudices and predilections, and, moreover, we see things from the point of view of the land in which we live, and the language which we speak, and the political environment in which we breathe. But if you turn the pages of history and read them backwards, the personal element entirely vanishes, and many an event which in its time may have appeared most vital arose from small circumstances which are often the starting point for the greatest change or evolution in mankind. And what might be the result of turning over the pages written in the history of one century? To us it is a very short span of time. We look back close upon 4,000 years of uninterrupted record of history, so what is 100 years to us?—to us who have stood at the cradle of civilisation and have been able to see slowly emerging out of barbarity, anarchism, out of indifference and ignorance, and out of bigotry and paganism, a new order of things, totally different—ethically, religiously, morally—and full of new spiritual aspirations. To us 100 years might appear as the day of yesterday, and yet during the past 100 years the pace has been so rapid, the changes so complete and so deep and far-reaching, that it affords to us a sufficient basis from which to draw some lessons and to obtain some conclusions which might be of great importance to us in our daily life and in our outlook in the immediate future. For what is the reason that I read to you to-day

A CHAPTER OF HISTORY

that has run, unless that we should complete our own personal and narrow limited outlook and inexperience by that which has passed, and that we should learn from what has happened in that age how to avoid certain things and how to accept certain lessons—how to value or how to resist certain impulses that might drive us hither and thither. Let me then start with the end of the eighteenth century and draw you the picture as it presents itself to my eyes. I can only speak from my own personal point of view, and it may be that the picture which I will draw will not be quite in the rosiest colours, nor perhaps the conclusion so satisfactory as some of us might lay with much unction to our consciences, or ignore, or pass by. I may, perhaps, draw the picture in dark colours, and the hues may be perhaps of a sombre shade; but no one who has to speak the truth, no one who at least endeavours to tell the truth, must hide it or cover it, for if that truth is not told, it is not a lesson, and will not carry that conviction to the hearer which it is intended to do. To wipe away cobwebs is not a pleasant occupation, and still less is it satisfactory to rip up wounds, or to perform an amputation, and yet no surgeon worthy his name and worthy his position, and worth the confidence which the patient places in him, would hesitate to perform an operation if necessary. I trust it will not be necessary for me to-night to use the surgeon's knife; but if I perhaps cut a bit deeply, believe me, it is done for the purpose of removing some cankerous growth—to remove prejudices born out of these changes which might, perhaps, if left undisturbed, poison the rest of the body. To draw my picture, I must begin with the 18th century. Our people—and let me explain that for the time being I identify myself with all of you here. I mean to say that I want you to understand me that in origin and faith, tradition and history, language and prayer we are absolutely one. There is no division between Sephardim and Ashkenazim. I speak of our people as a mass of people belonging to the Ashkenazi section which forms the majority of the Jewish inhabitants of Great Britain. At the end of the eighteenth century in England, there were only a very few Ashkenazi Jews, but the bulk of the Jews residing in London belonged to the Sephardic Congregation, presided over by other Chief Rabbis whose unworthy representative stands before you. The bulk of the Jews lived, if I may say so, with the exception, perhaps, of the Jews in Holland or Italy, or perhaps a few in England, almost in one huge Ghetto. The Ghetto of Italian invention was assimilated by the Germans. It became a regular institution in Germany, and spread further East, though the barriers were not erected, and places were not set aside for Jews, but as in Poland and Russia, where the Jews form the Ghetto themselves—a Ghetto not so dark as people believe it to be or like to picture it, but a Ghetto meaning a circumscribed area in which

JEWS LIVED THEIR OWN LIFE,

quite uninfluenced by any political, social, or religious current, by no educational, artistic or scientific development outside their own circle of the Jewish community. The Jews had practically nothing in common with the outside world, not because they did not wish to have anything in common, but because the outer world prevented them absolutely either by rigorous, severe or barbarous laws from coming into intimate contact with everything that made for anything higher and nobler in man's aspirations and achievements. They knew nothing of their literature or art, and the countries in which they lived had nothing except the most refined form of cruel persecution to offer to the Jew that he could receive with gratitude or pleasure. They, therefore, shunned and avoided the contact with the outer world, because whatever came from them came only as a persecution or as a poison. But the Jews, though living in a Ghetto, lived in a spiritual world of their own, with nothing in it of the Middle Ages, of the darkness, ignorance and retrogression which oppressed the Middle Ages. The Jews had no "Middle Ages." There has never been a time of barbarism and ignorance or darkness in Jewish history. We had no yeomen who were slaves to the Lords of the Manor. The Jews had nothing of the kind. Nor had we the system of guilds which when established tended to exclude the Jews, and which were the forerunners of modern trusts and corporations. Let me add at once, lest I forget, that if we take a segment out of the whole history of the Jews—only one hundred years—and compare it with the events of the other centuries combined, we shall find in a different form that the same principles repeat themselves, that the same forces are at work and the same clash of interests are discernible. Things assume a different outward garb, but remain the same. And so it is with the guilds and corporations, and financial arrangements of modern times. We find their precursors in the middle ages. The Jews then lived a life that centred practically round the high principle of the hallowing of life through man's action. Everything that the Jew did was done with the view of carrying out the law which has as its ultimate object the hallowing of life and the sanctification of God. Everything turned more or less round that principle. They were brought up and

(*Continued on p. 24.*)

A Sermon for the Week.

[*Specially Written for the* JEWISH CHRONICLE.]

THE HALF SHEKEL.

> *"The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the Lord, to make atonement for your souls."—Exodus xxx., 15.*

During the existence of the Temple it was customary—so the Mishna of Shekalim tells us—to send messengers from Jerusalem on the first day of the month of Adar to every Jewish town to remind its inhabitants to pay their tax of half a shekel to the Sanctuary, so that from the first of Nisan the meal offerings might be brought from new corn. This half shekel was strictly demanded of every Israelite. On the fifteenth day of the month, the money-changers set up their tables in Jerusalem for the purpose of exchanging foreign moneys for the coin of the country in which the tax was payable. On the twenty-fifth of Adar, the changers set up their tables in the Temple itself, and they commenced taking pledges from those persons who had not paid the tax. Further to remind the people of their duty, on the Sabbath before the commencement of the month of Adar an extra passage from the Law was read relating to the half shekel, while an appropriate Haphtorah was selected from the Prophets bearing on the subject of a monetary contribution to the Temple treasury. At a considerably later period, when the Temple had long ceased to exist, the mediæval Poetanim of the synagogue embellished the service with special prayers. One of them, R. Eleazar Hakalir, indited a composition for the Musaph in which the theme of the half shekel was interwoven with prayers for the restoration of the Temple:—אור פניך עלינו אדון נשא, וישקל אשא בבית נכון ונשא. These extra prayers have been eliminated from many modern services, but the special readings from the Law and Prophets remain, and the Sabbath still retains the name and significance of Parshath Shekalim. It is moreover charged with lessons for modern times upon which we proceed to dilate. The half shekel was a tax fixed for all. The rich were not to give more and the poor were not to give less. Thus the commandment taught

The Equality of all Men

before God and in the eyes of the law. It taught the lesson so clearly that it could not fail to impress itself on the popular mind. And that there might be no misunderstanding its meaning the half-shekel was made to serve the purpose of a national census: "When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto the Lord . . . half a shekel after the shekel of sanctuary." A census of people usually takes note of differences of wealth, degree, occupation, and so forth. But in spite of such differences, in their essential humanity all men are equal before God, for they are all God's children. This principle of equality is embodied in the provision that everyone, be he rich or poor, important or unimportant, shall give the same small sum to the sanctuary in which all have a common interest, where "rich and poor meet, for the Lord is the maker of them all." In this democratic age the principle is at last gaining recognition. But how many centuries it has taken for Israel's ancient teaching to penetrate the world! Ancient Egypt, Greece, and Rome, with all their accomplishments, had no perception of it. Even the wise of Greek philosophers, in the ideal state which he pictured ~~never~~ imagined an order of things in which men should be equal before the law. In the feudal system of the Middle Ages social equality had no place whatever. Even as a mere theoretical affirmation the principle is scarcely more than a century old in Christian States, whereas in Judea the idea was as old as Judaism itself. It could not be otherwise, for from the outset Judaism had taught that man was created in the Divine image, and its revelation was made to an entire people in which every grade of the social organism was represented. In the history of other nations the royal crown or the priestly crown plays the chief part. To possess such a crown men practise class oppression and rob their fellow-creatures of their human rights. Judaism is alone in teaching that there is a third crown superior to both—

The Crown of the Law.

To this law all men alike must render a willing obedience; its majesty outshines in undazzling brilliancy the pomp and magnificence of courts and thrones; under its ægis the meanest creature finds protection from the most powerful. Then if the offering of the half-shekel is to teach us that all men are equal before God, it follows that the members of a religious communion which rests on this truth should refrain from oppressing one another, should rob no man of his legitimate rights. The Decalogue opens with the affirmation of this self-same principle: "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage." The God idea upon which the Ten Commandments rests is intimately bound up with the idea of human equality. In Israel there was no special warrior class as in Egypt. Every male, on attaining the age of twenty, became liable to military service. The law of Moses exempted no class of the community from service to the State, and recognised no class privileges. Among other peoples there was a twofold system of religious teaching; one for the learned and another for the unlearned, one for the classes and another for the masses, an esoteric teaching for the priesthood and an exoteric teaching for the laity. The law of Israel recognised no such distinctions. There was one body of religious truth for all. The entire nation was bidden to be holy and constituted a kingdom of priests. It was in Israel that the idea of a congregation (עדה) first grew up; a congregation every member of which had common duties towards the whole body politic. And the congregational system has persisted down to the present time, when every body of Jews forms a congregation to which all its members owe allegiance (Ethics of the Fathers II., 4). Thus Judaism stands for the abolition of class privileges and the equality of all men before God. The Talmudic idea that God showed Moses a representation in fire of the half-shekel which every Israelite was to contribute to the Sanctuary (Jerushalmi Shekalim I.), may be taken to mean that this is one of those Scriptural ordinances from the study of which many an illuminating lesson may be derived. The equality of mankind is one. Let us point to another. In the wilderness these half-shekels were melted down to construct the silver supports on which the Tabernacle rested. Israel's Sanctuary was thus consolidated by

The Gifts of the Entire Community.

The security of the whole rested on the strength of its individual parts. The princes of the community—we read elsewhere—contributed their costly gems. But of what use would these have been without the co-operation of the mass of the people, whose half-shekels supported the structure itself? A community needs leaders to direct it, but they are powerless without the assistance of the rank and file. At a later period the half-shekel was utilised in the purchase of the daily offerings. Thus the service of the Sanctuary was made to subsist on the contributions of all. When the proud Saducees desired to monopolise the gifts of the rich for this purpose, the Pharisees—the democratic party, the friends of the people at large—insisted that the natural service, which was for the benefit of all, should be supported by all; by the half shekel of rich and poor alike; by the half-shekel not only of those who lived in Jerusalem, but of Israelites in all parts of the Roman Empire. Nor did the institution of the half-shekel lapse when the Temple was destroyed and the offering of sacrifices ceased. Wherever dispersed, the people continued to remit their national tax for the upkeep of schools in Palestine. After a time the Roman Emperors prohibited the application of the half shekel to this purpose, and converted it into a tax payable to the Roman treasury. Nevertheless, the old Jewish custom lived on in another form. On the first evening of Purim the synagogue treasurers placed themselves at the entrance of the house of prayer and collected their half shekels from pious worshippers. The custom still prevails in some congregations. In others it has disappeared. But the lessons of the half shekel must never be suffered to die out from our midst. The welfare of the community depends upon the support of every Israelite. There is a help which each of us can contribute towards maintaining the fabric of our religious life. The rich can do no more than their duty in this respect, and the poor may do no less.

"GOLUS" OR "FREEDOM"?

[From an Occasional Correspondent.]

The "substance" of two very eloquent sermons, to which some of us who listened might perhaps have wished a worthier text, is given to us in the last issue of the JEWISH CHRONICLE in the form of a Review of a book, which we have, most of us, been reading—the new Russo-American rendering of that old familiar phrase, "the Promised Land." It is, of course, a remarkable autobiography, and an interesting one, though what Mr. Joseph notes as the "continuous spiritual growth" of the author I would rather characterise as "continuous mental" development, very distinct, very determined, but certainly to the utter perishing of the "spirit"—the *ruach* which is worth all the successful talents in the world. It is a "growth," at any rate, in which the counsel

> Let us bear our weights
> Preferring dreary hearths to desert souls

was clearly, in this instance, and despite the marvellously quick mastery of English and of poetry, from the very first, read backwards! Mr. Joseph sees the pity and the problem of the situation—of all the repression and all the reaction, and he sums it up suggestively in asking "Are we to prefer Egypt to the Promised Land?" But the query does not seem quite germane to the case. Is the "freedom" of America quite the same thing as the "Law," the trust, of the Promised Land? Are the restrictions of the Russian Pale more hard, more hopeless, than were those of the Egyptian bondage? At least it is well to remember that the one brought forth a Moses, mother trained, to stand up for his people, and the other a Mary Antin to desert them. New environment, new conditions, new language are undoubtedly disintegrating influences, even as the blessed light may be blinding in its effects on weak-eyed prisoners suddenly set free. But the remedy for the consequent unsteady walking in old ways, we should not look for in a multiplication of synagogues, nor in any effort to instil in the worshipper a "reasonable interpretation of his religion." Should not an enthusiastic interpretation rather be the aim? a resolute endeavour at loving it all with our fathers' hearts instead of with the more or less well-bred indifference of our more or less well-off acquaintances? And is it not just possible that at any rate in England the evil is neither so wide nor so general as is assumed. There is always, East or West, the silent "Remnant" that "pray and offer sacrifice" while the noisy others shrug and "say perhaps." And the "Remnant" survive. The problem of "how to save Judaism for the Jews and the Jews for Judaism" is, it may be, not quite so serious as it sounds. For the hope of its solution, we have the Promise, "I will fight for you and ye shall hold your peace," and for the means thereto—this we would claim for our women. The triumphant solving of this, not new, problem rests, we believe, with the women of our race. Moses Mendelssohn won recognition and emancipation for his brethren, and his children renounced the Judaism by which and for which emancipation had been gained. Is it not fair to gather from internal evidence that on Fromet of the "blue eyes" should be laid much of the irony and the pathos of the situation, even as the apostacy of Heine may be in part set down to that constant, conscious, sense of wasted charm in his mother? "Men will be always what women make them," and this to us at least seems sure, that Judaism will revive among men when the women of our race light the lights as of old in our homes, instead of flashing will o' the wisps in the limelight, calling the silly glare "equality," and loudly assuring us the while—is not this the very latest Shibboleth?—that "they are not mere things"!

LONDON UNIVERSITY.—The following have passed the January Matriculation Examination. First Division: Harry George Belasco, Ramsgate County School; Martin Büchler, St. Paul's School; Wolf Denis Myers, King's College; Leonard Hyam Spero, City of London School; Second Division: Charles Avigdor Birnstingl, Clifton College and private tuition; Bernard Edward Schlesinger, Uppingham School and private tuition; Joseph Alexander Wolfe, University College School and private tuition. James Esmond Belasco, private study, has obtained the supplementary certificate in the same examination for history and geography. He and Harry Belasco are sons of the Rev. G. S. Belasco, of Ramsgate. Leonard Spero is a son of the Rev. E. Spero.

WEST CENTRAL GIRLS' CLUB.—Members of this Club will perform "The Masque of Club Life," under the direction of Mr. Sivori Levey, at the Playhouse, Northumberland Avenue (which has been kindly lent by Mr. Cyril Maude), on Sunday evening the 16th inst. In addition Miss Lena Ashwell will recite, Miss Alice Mandeville will sing, and Miss Maud Gold will play violin solos. Mr. Cyril Maude, the Hon. Lily Montagu and Mrs. Eichholz will deliver speeches. Sir Philip Sassoon, M.P., will preside.

LIBERAL JUDAISM IN AMERICA.

ADDRESS BY DR. ISRAEL ABRAHAMS.

On Monday, at the Portman Rooms, a reception was given by the Liberal Jewish Synagogue in honour of Dr. Israel Abrahams on his return from the United States. There was a large gathering.

Dr. ABRAHAMS gave an address on his experiences in America. He said: I do not think that throughout the hundred occasions upon which I spoke in America I felt so nervous as I do to-night. I remember that I was often called upon to speak in America about English politics and English industrial conditions, and on such occasions I had a rather curious experience. I spoke to large gatherings of city men on these subjects, but I used to look round the room before I started, to make sure that there was no other Englishman present. (Laughter.) To-night, unfortunately, we have have an American present, and I only wish Mr. Mattuck had been otherwise engaged this evening. (Laughter.) I must thank you for the honour of this reception. I think there is nothing like absence from one's own country to make one feel how small a personality one is. When I came back I found that things had gone on well without me. I found that the Jewish Religious Union had made more progress in the three months I was absent than it had done during all the rest of its existence. (Laughter.) Two-thirds of the most difficult problems that confronted it had been solved without me. It is, therefore, a great pleasure and a source of solace to find that some of you are trying to persuade me I am still worth something to the movement. (Cheers.) I am very glad to have this expression of regard from you all. In the short time I can address you it is not possible to give a full account of all I saw. I need not tell you what it is we owe American Liberalism. We owe them our Minister, to begin with; and that is no small debt. (Cheers.) Passing, as I did, through a great deal of the United States, and coming across everywhere former colleagues and old friends of Mr. Mattuck and his wife, I realised more than you can perhaps imagine what it must have meant to them both to leave that country for us. We know

WHAT WE OWE TO AMERICA

in another sense. The American movement was not the origin of Liberalism. That came from Germany. But it was in America that Liberalism was brought to a practical fruition such as Germany itself never achieved. The success of the American movement was due to Isaac M. Wise, that one man of foresight who organised at the proper moment the institutions that were to give the Liberal movement in America its sound foundation. One must, however, face the fact that to a certain extent this original German Liberal impulse has practically reached the limits of its tether. It has practically done all that it can do. That is the condition, as far as I diagnosed it, of Jewish Liberalism in America. It has got as far as it can get on the old lines. That was an adaptation of Jewish life to the new political and social conditions. The Jew had come from the Ghetto to a land where he was free to mix with the world and he had to find some means by which he could adapt his old faith and his old way of life, his manners and social customs, to the new opportunities of mixing with the outer world. In America, they have got as far as can be got in effecting that. Then there comes

THE CURIOUS RE-ACTION

of the old world on the new in this sense. America is now looking to Europe to get something back for what it has done. The American Liberals are not only watching our movement with very great interest. They are not only hoping that we are going to establish in our Jewish Religious Union a real new movement forward, but they are expecting from us something much more serious. This is hardly the time to explain fully what I mean and I must be satisfied with merely hinting at it as I proceed. I want to return for a moment to what it is really that we owe to American Liberalism in one great instance. It is this. In America they have understood that the unit in Jewish life is the congregation. Until in Europe, and especially in England, we have recovered this idea we shall go on finding ourselves in our present unhappy position and we cannot hope to get out of it until we realise it. I am talking of the general body of Jewry. Our own congregation does recognise this. It is quite true that organisation of the movement is necessary, and we have to organise. That is what we are going to do in conjunction with America and the Continent. The Liberal movement was never in a stronger position for organisation than it is just at this moment, when certain of our near-sighted friends are crying out that it is dying. It has never been more alive, never more ready for organisation of the right kind. In Germany we find sixty Liberal Rabbis ready to sign an exposition of the principles of the forward movement. In America you have the great Central Conference of American Rabbis, which has lately given an offshoot in the Eastern Conference in New York. We have to get into touch with these movements. We have to organise ourselves with the other expressions of Liberalism. That is one of the first steps we have to take—to put ourselves into relation with the great Liberal movement of other countries. And there is one smaller, but I think important, matter we have to do. We have to support the American Liberals in the desire to found an organ which may be the means of presenting to ourselves and to others

THE TRUE LIBERAL POSITION.

This is a detail, but not an unimportant detail. We want a real periodical, not a newspaper, but an organ of thought, something on the lines of the *Hibbert Journal* though a little more popular. Incidentally, I may show you the difference between the way they do things in America and here. I spoke on this subject to four men casually over lunch, and they instantly offered to guarantee £400 a year for five years. What four people in this country would each guarantee £100 for five years for starting an organ of thought? This is one of the illustrations of the different spirit which animates them in America to that which animates us here. In drawing attention to this individual spirit of sacrifice was I not contradicting myself when I said that the unit of Jewish life in America is the congregation and yet I emphasised the need of organisation? Organisation is necessary for common counsel, and for common co-operation, but not for any common control, or any common repression. That is the mistake which organisation has always made in this country. There has been a misunderstanding of what organisation means, and it has gone on in the wrong manner. You cannot have a large organised body of sincere men. That is, perhaps, a very hard saying. What I mean is this. In a congregation you have room within it for differences of opinion among those who broadly think alike. There is room for these differences. But go beyond that; get a union of congregations, and you get a general lowering down in the attempt to keep together people who cannot hold together. You introduce compromise and

COMPROMISE OF A LOWERING KIND

which keeps you all down on a low level. I am convinced that is true when you have too large an organised religious body. The organisation must be of a kind which helps people to express themselves. In a large organisation there is always an attempt to impose something from above to which it is sought to fit a number of congregations. That is the mistake of English organisation at the present moment. I said just now that the Americans are so ready to pay for their ideas. It is so. In England we are suffering from the opposite fact. We want certain things but we won't pay for them. There will come along a few people who will pay for them but they have their own ideas, and as they pay the piper they have the right to call the tune. America is supposed to be the home of the "boss" but there is very much less of the religious "boss" than in this country. In England any man who pays £10 a year to a synagogue is regarded as a religious Mæcenas. In America a congregation composed of 200 families such as ours would be in a financial position which is as different from our own as could be conceived. It is almost painful to see

THE LACK OF SACRIFICE

Jews make individually for their religious ideas and their congregation, and then they grumble when certain leaders wish to "boss" the community. The community has no need of the "boss," and the "boss" will have no chance of getting his foot in if we will only pay our own way. I consider America is so sound at the present day because the congregations are paying their own way, and in a large proportion of them are making real sacrifices for the maintenance of the congregations. The result is they are ready to make sacrifices for their Ministers. Not only do they pay them adequately, but the Minister is a leader. I do not think there is anything more painful in English life than the pittances doled out to our English Ministers. It is not merely a question of pay. Most of the men don't go into the profession to make money. If they do, they are very blind to the facts of the case. They have no intention of making money, but they do expect proper respect. I saw many Ministers in America. In one case, a man said to me that he had had a considerable increase in his salary—from 5,000 dollars to 10,000 dollars a year. He said to me "I don't so much mind whether I get 5,000 dollars a year or 10,000, but there is a great difference between

A 10,000 DOLLAR MESSAGE

from the pulpit and a 5,000 dollar message." (Laughter.) There is a great deal in that. If the Minister is being paid less than a high-class domestic, as they often are in this country, he is treated accordingly. When we talk of reforming Jews' College we are all wrong. We have to reform the community. When the community begins to treat its Ministers properly and regard them as what they are, rather the leaders upon whom we rely in the most important aspect of our lives, then we shall have a class of Ministers of the type of the American Minister. The American Minister is a very fine fellow indeed. The number of great men in the Jewish pulpits is surprisingly large. Their qualities, their power of initiative, the activities which they undertake, are all of them in every way extraordinary. There is nothing too much for them to undertake, and they are always so ambitious. I became a perfectly regular feature when I visited an American congregation and went and saw the most beautiful Temple, for the Rabbi to show me over the building, and ask, "What do you think of it?" I would reply "A finer building than any in England." And then he would say "I will show you the site for the new Temple" (Laughter.) In every place they had a site ready for the new Temple. There is great deal of rapidity in their development. That rapidity is very often a perfectly sound thing. If I were to go on telling you some of the impressions I gained I would occupy far more time than you would care to listen to me. But really this side of my visit made the most impression upon me. I had something in the nature of a personal triumph. People were very kind and very appreciative. But what was worth more to me was the personal experience of

LIBERALISM IN ACTION.

It was Liberalism of a real type of true Judaism. In fact I found a Judaism far too fanatical for me. People, instead of calling me Conservative, said that I was a good deal more Radical than they were. It was the truth. Because, as I said before, we have not reached our Liberalism by the same road as America reached it. We have gone back to the manner in which Liberalism started in Germany. It does not consist merely in the discussion of forms. Forms are a good thing according to what you put into them or take out of them. I was speaking in Dr. Hirsch's Temple to an audience of 2,500 people, and I told them that a formalism of absence of forms might be as bad as a formalism of forms. Dr. Hirsch spoke after me and he said he quite thought as I did. He said that he had recently performed

A WEDDING IN CHICAGO

and had used a cup of wine. The people said: "Why, Dr. Emil G. Hirsch is turning orthodox!" (Laughter.) He said that people said he was turning orthodox because he used a cup of wine. "A cup of wine," he went on, "does not make you orthodox, a cup of wine does not make you reform, but a cup of wine sometimes makes you stupid!" (Laughter). That is the case exactly. It is not the cup of wine or the absence of the wine that counts. It depends on what is meant by it. Our Liberalism is a more difficult thing than the American. If we had said merely that we were going to tinker with the service and have a little bit of English, that the people could wear their hats or not as they liked, we could have had to-day a thousand members, whereas we have only three hundred. Our Liberalism is a Liberalism of ideas, a Liberalism taking account of thought as well as of forms. There is nothing more difficult to make progress in than ideas, and there is nothing people are so much afraid of as ideas. Some of our members left us as soon as they heard us talking about ideas. (Laughter). We have taken the slower and harder course in our movement. We are preparing the way for a genuine religious reform. The Americans have de-Orientalised their service and have got rid of many ugly old customs and also many pretty old customs. Before us is a very great problem. We have to answer the question: Is Judaism played out? There is a grave demoralisation of Jewish life; can we deny it? The old Jewish morality is slipping away, the old discipline, the hold religion used to have upon our lives seems going. Everybody knows this to be the case. A new disease is affecting our moral life as Jews which we never knew before. The Liberal movement says: We are somehow or other going to get back to the big ideas which underlay Judaism. We are not going to acquiesce in the falsehood that Judaism has lost its hold upon life. The Liberalism of ideas is trying to express Judaism and make it work in our lives again. That is what the Americans are expecting from us and why they are following our movement with so much interest and anxiety. I have perhaps been rather dull. I might have dwelt on the personal curiosities of my visit. I had

SOME CURIOUS EXPERIENCES,

especially from the interviewers. They sought my opinion on the relations between baseball and cricket (laughter), and the *New York Sun* published a very clever article which actually contained a few things I had said. (Laughter). In Los Angeles I was awakened at two o'clock in the morning by a message from one of the local newspapers: What did I think of the ladies' dresses in Los Angeles? (Laughter). The next day the paper stated: "Dr. Abrahams, the eminent Cambridge scholar, thought he would rather say nothing about the ladies' dresses in Los Angeles." (Laughter.) In Kansas City I happened to be talking about one or two different kinds of colloquial expressions, and I was called upon to give an address on English slang, which was reported at great length in the newspapers. Things of that kind might be more interesting. But for real genuine Liberal activity, America is the place to go to see it. It is indescribable what they are doing. There are, for instance, the huge Sunday classes, which completely put in the shade our paltry little religion classes. A religion class which numbers less than three or four hundred pupils is not considered to have begun to exist. In Cleveland there is a single congregational class of 700 children. And there are others equally large. In Pittsburg, where our friend, Dr. Leonard Levy, holds a position of great importance in the city as well as in the Jewish life, he conducts confirmations and exacts a promise from the boys and girls that they will continue to attend synagogue regularly until their marriage. Of these promises 95 per cent. are kept. One of the most remarkable experiences I had was to see the large number of young men and women at the services. The last address I gave in New York was on the Friday before I sailed. It was at Clinton Hall where Dr. Stephen Wise was to have addressed a down-town audience. Every Sunday Dr. Wise addresses 3,000 people in Carnegie Hall, not only on religion, but on politics and social life.

THE MEN WORKING "GRAFT"

in New York are afraid of Dr. Wise. He is a real power for the social purity of New York. Dr. Wise was ill with a cold and asked me to speak for him that Friday at Clinton Hall. There was an audience of from 800 to 1,000 young men between the ages of nineteen and twenty-five of the Russian immigrant class. I was struck by the extraordinary manner in which men like Leonard Levy and Emil Hirsch are keeping their hold on the younger generation. The pictures that have been given by some of the Liberal position are absolutely and utterly false. The people could not have attempted to see things with their own eyes. I may be asked: Is there no Conservative revival? Yes, there is a Conservative revival. I wonder what Jew would not wish to see a Conservative revival among the Conservative Jews. In conclusion I will say this. When you look around and want to know

WHAT IS DIVIDING JEWS FROM JEWS

I think the answer is not their Liberalism or their Conservatism. You see so many attempts of what one may call the secular expression of Jewish ideals. That secular expression is the thing that separates. It does not matter whether a person is a Conservative or a Liberal. What we must ask is: Do you believe in the power of Judaism to get hold of life. If you do, you are with us. You may be saying it in a different way as a Conservative. All those people who believe in Judaism belong to one great synagogue. It is the others who stand outside. (Cheers.)

An excellent musical programme, arranged by Mr. Harry R. Lewis, was given during the evening.

"SOCIOLOGICAL VALUES."

TO THE EDITOR.—From Mr. LEON SIMON, 4, King's Bench Walk, Temple

SIR,—My admiration for my friend, Dr. Melamed, is such that I am predisposed to regard any opinion expressed by him as correct. When, therefore, I find him saying in your "Books and Bookmen" Supplement (on the inauguration of which I may, perhaps, be allowed to congratulate the JEWISH CHRONICLE), that Achad Ha'am does not "produce positive sociological values," my instinct is to believe that this statement is true. But I desire—unlike some believers—to understand that which I believe; and I must confess that, despite the hardest thinking of which I am capable, this particular phrase of Dr. Melamed's leaves about as definite an impression on my mind as so much Chinese. I venture, therefore, to ask your learned contributor if he will be so good as to explain, in simple, precise and unequivocal terms, what it is that he means.

FREEMASONRY.—The Ladies Festival of the United Wards' Lodge was held on Wednesday week at the Great Eastern Hotel, Bishopsgate. The Worshipful Master (Bro. Deputy George Heilbuth, P.A.G.D.C.), was in the Chair. The Lord Mayor and Alderman and Sheriff Cooper (who had had another engagement to fulfil) were present during part of the evening. After the loyal toasts had been honoured, W. Bro. Enos Howes, J.P., P.M., in proposing the health of the Worshipful Master, said that that pleasant duty should by right have been discharged by the Immediate Past Master, but as that gentleman happened to be the Master's brother (Mr. Walter Heilbuth), it had seemed better thatthe privilege should be given to another. Speaking for himself he said that the good work which the Worshipful Master had done in the Craft was well-known to them all. But his activities were not confined to masonry. He was a very energetic worker for the Corporation, where his services were likewise appreciated. Of course, it was not very often that one brother succeeded another in the Chair, but it was an absolutely unique event for the President of The United Wards' Club (which office was also filled by Mr. Heilbuth), to be at the same time the Worshipful Master of the United Wards' Lodge. He also referred to Miss Heilbuth who had acted as hostess and as she had discharged a similar duty for her brother last year, she might now be said to have passed the "Second Degree." Later in the evening the Lord Mayor said he was glad to have had the opportunity to express the deep feelings of gratitude he had for the Worshipful Master. He had followed his brother in that Lodge and he was also doing excellent work in the municipal life of the City of London. Mr. Heilbuth had also been of great assistance to him as Secretary of the Guildhall Lodge. Whatever he undertook he did it quietly, soundly and well. The Worshipful Master suitably returned thanks on behalf of his sister and himself.

JEWS' COLLEGE.—The following are the successful candidates at the January examinations in Hebrew and religious knowledge for persons intending to become Teachers of Hebrew and Religion. Pass List: Junior Grade: Kate Bachner (with distinction), Samuel Epstein, Ethel Glasstone, Isaac J. Goldstein, David Isaacs, Fanny Levine, Alice Meyerheim, Abraham Saxe, Morris Silverman, Sara Solomon (with distinction), and Rose Springer; Middle Grade: Sarah Herrmann and Helena Landau.

MAZENOD COLLEGE.—The Rev. Morris Joseph (who will be accompanied by Mrs Joseph), will preside at the entertainment to be given by the pupils of Mazenod College on the 8th inst., in aid of the Queen's Hospital for Children, Hackney Road.

NORTH LONDON JEWISH LITERARY UNION.—Yesterday week, Rabbi L. Mendelssohn, M.A., lectured on "Luzzatto and the Hebrew Revival." Dayan A. Feldman presided. A discussion followed in which the Rev. D. Wasserzug and Messrs. H. Sperling, J. Brodetsky and the Chairman took part.

EAST LONDON JEWISH STUDY CIRCLE.—Miss E. de Bruin, B.A., read a paper last Saturday evening on "The Position of Woman in Jewry." The Misses D. Lazarnick and Levy, and Messrs. M. Hyams, M. Hyman, J. Israelstam, J. Miller, S. Solomons, and the Chairman (the Rev. M. Braun) were among those who took part in the discussion.

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THE DIETETIC CURE OF OBESITY,

WITH A

CHAPTER on GOUT and its DIETETIC TREATMENT,

By DR. YORKE-DAVIES.

CONTENTS.—Evils of Corpulency. Dangerous Conditions due to Corpulency, such as Weak Heart, Gout, &c. Diet the only safe and permanent cure at any age. Quack medicines to reduce weight dangerous and useless. Evils of over-eating and Sedentary Habits. Food in its relation to Work, Exercise, &c. Analysis and Composition of some largely advertised secret Preparations for reducing weight.

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BOARD OF DEPUTIES.—(*Continued from page 19.*)

on the following Wednesday, when the subject mentioned by Mr. Posener would come up for consideration and discussion.

The Board's Committees and Sub-Committees.

After considerable discussion, it was decided to refer the following recommendation passed at the recent annual meeting, to the Law and Parliamentary Committee for consideration and report :—

That in the opinion of this meeting, it is desirable that the Committees and Sub-Committees should have two at least provincial deputies (not London gentlemen who represent provincial towns) among its number, so that such Committees or Sub-Committees shall truly represent provincial ideas and thoughts, and that the Committees shall be as representative in their character as the Board itself.

That the Board take immediately the necessary steps to put this resolution (if carried) into effect by enlarging the number of each Committee if necessary.

The Shops Act.

The SOLICITOR and SECRETARY read the following letter that had been received from the Clerk to the London County Council :—

I have laid before the Public Control Committee of the Council your letter of the 2nd inst., in which you suggest, on behalf of the London Committee of Deputies of the British Jews, that Jewish shopkeepers who close their shops on Sunday and during the Jewish Sabbath, should not be required in addition to close on one week-day in each week at 1 o'clock.

With reference thereto I am directed to point out that effect cannot be given, under the law as it at present stands, to the suggestion contained in your letter, but I am to state that the Public Control Committee are in sympathy with the proposal, and that, when the question of the amendment of the Act is under consideration, careful attention will be given thereto.

He reported that a deputation had waited on the Public Control Committee last week and had been received most sympathetically.

Miscellaneous.

The return of the election of Mr. L. J. Fine, as Deputy for Tredegar was received.

The Rev. Bernard Jaffe was certified as Marriage Secretary to the Dublin Synagogue.

The following changes of Marriage Secretaries were reported :—Stockport, Mr. L. Williams ; Canterbury, Mr. Phillip Hart ; Higher Broughton, Manchester, Mr. Ephraim Harris ; Preston, Mr. L. Price ; Central Synagogue (London), Rev. M. A. Adler ; Vine Street, London, Mr. Sydney Shaffer ; Derby, Mr. Bernard Serabsky.

The SOLICITOR and SECRETARY reported that the President had been invited to arbitrate in some communal trouble that had arisen in Tredegar, and that Mr. Alexander had consented to do so. He added that the matter had been called to the notice of the Board by the JEWISH CHRONICLE.

The SOLICITOR and SECRETARY reported the successful intervention of the Board, who had made representations to the Home Office, concerning the rejection of several children by the Immigration Officials. [The case was fully reported in our columns three weeks ago.]

It was decided to reduce temporarily the assessment of the Leicester Synagogue.

The triennial election of deputies to serve on the Board must, in accordance with the constitution, take place between the 8th May and 5th June inclusive. The official papers relating to the election will be circulated shortly.

INDEPENDENT ORDER B'NAI B'RITH.

PROGRESS OF THE FIRST LODGE OF ENGLAND.

The third annual report, signed by the President, Dr. Gaster, of the First Lodge of England, I., 663 London, of the Independent Order B'nai B'rith, records a year of continued progress and development.

The report states in part :—

Not only has the number of members that have joined the Lodge increased—eighteen new members having been admitted—but the Council also hail with satisfaction the establishment of another Lodge in Manchester which, it is confidently hoped, will add to the strength of the movement in this country, and help the Lodge to carry to a successful issue some of the problems which have occupied the attention of members during the year. Foremost among the matters that had received attention in the past year, is the Russian Passports Question, and Bros. Norman Bentwich, Isaac Landau and Maurice Myers at the invitation of the Council prepared a Memorandum which had been circulated among the Jewish communities in this country, together with an appeal for co-operation in obtaining signatures to petitions for presentation to members of Parliament, with a view to bringing pressure upon the Government in order to obtain a more satisfactory interpretation of passport rights. Reference is made to the refusal of the Conjoint Committee of the Board of Deputies and the Anglo-Jewish Association to avail itself of the offer of the Lodge to aid it in its propaganda on the Passports Question. The work of the Aliens' Legal Conjoint Committee during the period under review been most successful. One hundred and six cases had been heard, and in eighty-five instances the intervention of the Solicitor on Appeal, Bro. Isaac Landau, has been successful. The Lodge has taken a practical interest in Dr. Faitlovich's campaign on behalf of the Falashas, and assistance was rendered in the publication of a Psalter in the language of the Falashas. The financial position of the Lodge continues satisfactory. With the increased membership the amount of annual subscriptions had risen, of which one quarter has been put aside for general public purposes. The report concludes by stating that the successful work of the session has been greatly due to the initiative of the retiring president, the Haham. Acknowledgement of the services rendered by Mr. F. W. Kahn, who has served the Lodge for two years as hon. secretary and during the past year as treasurer, are tendered on his retirement from office.

The Hon. Officers for the ensuing year, are : Bros. Dr. J. Snowman, President ; Augustus Kahn, Vice-President ; Dr. C. Duschinsky, Treasurer ; Coleman P. Hyman ; Hon. General Secretary ; F. W. Kahn, Hon. Secretary for Foreign Correspondence ; Herbert Bentwich, Warden ; S. Rosenbaum, Guardian ; The Haham, Monitor ; and Dr. Samuel Daiches, Dr. M. Epstein, Dr. H. Hirschfeld, Maurice Myers and F. S. Spiers, Ordinary Members of the Council.

RECEIVED.

PENNY DINNERS : Edna Gwenda Levy, 5/6 ; Eileen Ruth Levy, 5/6 ; L. L., 2/-.
HOME FOR AGED JEWS : R. B. C., in memoriam, 20/-.

DONATIONS are earnestly solicited for the Home for Aged Jews, 105, Nightingale Lane, Balham, S.W.

MR. RALPH PINTO has passed the preliminary examination of the Institute of Chartered Accountants.

WELLINGTON ROAD SYNAGOGUE.—Mr. M. Hashfield, on the occasion of his son's Barmitzvah, has presented this Synagogue with two covers and a silver Yod.

YOUNG HEBREW ASSOCIATION.—Last Sunday, at the Redman's Road Talmud Torah, Mr. D. B. Steinberg, B.Sc., A.I.C., opened a debate in favour of "Ceremonial in Judaism." Mr. A. Bernstein, B.Sc., opened the discussion in which the following also participated : the Misses F. Horwitz and R. Joseph and Messrs. S. Kirschman, I. Israelstam, I. Horwitz, B.Sc., J. Schneiderman, Turtletaub, and the chairman (Mr. I. Gourvitch, B.A.).

WALTHAMSTOW AND LEYTON SYNAGOGUE RELIGION CLASSES.—On Sunday, Rabbi Dr. Jung examined the children in their work. He also stayed for the general meeting, at which Mr. S. Price, President, proposed a vote of thanks to him.

THE LESSONS OF THE NINETEENTH CENTURY.

(*Continued from page 21.*)

trained by means of a literature the like of which the world does not know for purity and loftiness, and greatness and depth, and it has no equal in the literature of the world. We have now catalogued over 70,000 books belonging solely to Jewish literature, and there is not one I would not give into the hands of my wife or my daughter. I defy all the literatures in the world to come up to the standard of purity and morality such as the Jewish literature which was maintained through centuries without interruption. It is necessary that I should point this out because you will see how the change comes in. These were

ASSETS WHICH THE JEWS POSSESSED

at the end of the eighteenth century—purity of home life, loftiness of religious life, the great virtues of charity, love of one's neighbour, and the first to enjoy and respect the intellectual aristocracy and scholarship, and scholarship alone. They had not yet learned again the lesson of our forefathers in the desert, but for which they died in the desert—the worship of the Golden Calf. At the end of the eighteenth century, Mendelssohn, a man of humble parentage, afterwards, through his own efforts, became the German Socrates. At the time when Frederick the Great ruled in Berlin and Voltaire was worshipped in Paris, there arose one of the greatest among the great men of the time, who thought it advisable to open the portals of German literature to his brethren by translating the Bible into pure German. He followed unconsciously the example of Luther, who also translated the Bible into German. In order to make it palatable to his other brethren, he wrote the translation in Hebrew characters. The Jews had a translation of the Bible in a kind of German—so-called jargon, which is really a misnomer. They spoke the language of the twelfth or thirteenth century, and of the Rhine provinces, a language that they took with them into exile when they were driven for their lives from there, and had to seek refuge in Russia and Poland. This was an antiquated, a mediæval language, like the English of Chaucer. Mendelssohn translated the Bible into pure German. No sooner had Jews become aware of this translation, than with an avidity and fiery zeal they threw themselves upon this language, and they imbibed it and made themselves familiar with it, and assimilated it in such a manner that the people who had spoken a jargon, spoke at once German. The effect was that one part of the walls of the Ghetto was broken down, a breach was made through which German literature began to filter into the various communities inhabited by the Jews. Everyone became infused with the new spirit, a new life began to dawn, and another generation saw a new world open before their eyes, the existence of which had been absolutely unknown to them. But this would not have sufficed to bring about so great a change as soon overtook the Jews. The French Revolution broke out soon after the publication of Mendelssohn's translation. It broke out in 1792, and in 1798, true to their principles, the leaders of the Revolution declared for Jewish emancipation. For the first time in the history of modern times it was stated that there was to be no difference between man and man, and whatever the form in which he might worship his God was no question for anybody. For the first time Jews became independent citizens of the French Republic, with all the rights and privileges which the French Republic gives to its "citoyens." In 1798 the

JEWS WERE EMANCIPATED

absolutely in France. No questions were asked, and the Jews enjoyed all the rights, and for the first time they were asked to take part in the political life of one of the greatest nations of the world. I know that some prejudices linger about Napoleon, but there has never been a man so great since Alexander, a man so great in his conceptions and achievements as Napoleon Bonaparte. There are men who rise to an understanding of so great a man as Napoleon, and here in Scotland we may mention Lord Rosebery among them. Wherever the French Army went, down went the walls of the Ghetto, down went all those small principalities and kingdoms and regulations which divided man from man. Germany was at that time broken up into thirty-two small principalities, with tyrants and dukes and miserable barons and princes who sold their subjects as soldiers to other countries. The Jews found themselves suddenly in the midst of an upheaval, which entirely transformed their political, social, and religious standpoint. Yesterday, pariahs, slaves, treated with ignominy ; to-day, citizens partaking in all the privileges, but also sharing all the obligations. And they rose to the occasion. Men who yesterday were bent, and never dared to raise their voices, now stood up and fought in the ranks of Napoleon's Army, laying down their life for the great principle which gave them, for the first time, the right of human liberty and human fraternity. Now you know the history of 1813 and of the Holy Alliance. I don't know how people can get such extraordinary misnomers. They call an Alliance of the most reactionary power a Holy Alliance, and the Inquisition a Holy Institution. We cannot understand that. The first thing the Holy Alliance did was to re-establish as far as far as possible the laws of tyranny and persecution, and to re-establish, where possible, the laws of the Ghetto, and press the Jews back from the position which they had won. Fighting for liberty on the field of the German National Revival of 1813, they had up to this time been citizens, but when the Prussians and Austrians and Russians triumphed, they were again Jews, excluded from their rights and put back again in the Pale. Still, what had once been broken could not be re-established, and with the Revolutions of 1832 and 1848, and the battles of 1870, we approach our own times. The Jews found themselves now face to face with peculiar problems. They had grown up in a world of their own with cherished traditions of their own, and they brought the assets which I here enumerated before, into the new world, and found ranged against that other assets, the assets of political reform and modern culture, and the assets and the results of the development of science, the assets of social life, and a different order of a different kind. Two worlds clashed. The Jews tried to adjust their opinions to those of the other world, one bringing their opinions and aspirations to the common table, and the others bringing their own. Now comes the question—how did they try to adjust matters? This process of

CLASHING WORLDS

is merely a repetition of events which happened centuries before. When Alexander went to Persia, and spread Greek culture and civilisation, then the Jews came face to face with it in Egypt and Palestine. We had to face the same question when Christianity arose, and throughout the ages this clashing of two worlds has always taken place. And with what result? That is the point which interests us most closely. The Jews had brought certain virtues with them. How were they able to retain them in the new environment amidst the new claims, political, social, and religious. I leave science entirely aside because in science there is no necessity for any clash. There we assimilate one with the other, and help to enrich the common heritage of mankind. If the Jews were to be citizens, what about their allegiance to their own professions of faith? How could they be Jews and Germans, or Jews and Englishmen? We are coming to modern problems which are a continuation of what happened in the nineteenth century. It is a very difficult problem indeed to some. It has taken a hundred years of fight, of study, of evolution, to get nearer to its solution. They went very simply to work, they avoided the fight, and eliminated anything that in our traditions, our ceremonies, our practices, and our prayers, apparently contradicted their notions of citizenship. The Jews simply took their own assets and tried to throw them, where possible, into the melting pot. From the prayers every allusion to Zion and Jerusalem was to be eliminated. In our ceremonial practices everything that created a separation in our aspirations against those of the nations among whom we lived, had to go by the board. The Hebrew language and literature was not German, so therefore it had to go overboard. The result was that in Judaism rose a reform which meant to reform everything that seemed to stand in the way of a complete absorption and identification. It was a fallacious notion, becaus we Jews, whatever we may eliminate from our prayers and ceremonies, remai

Jews, as race and nation. We cannot go against God's decree. We cannot alter our history nor can we alter the future for which we have been preserved willy nilly. There can only be apostates and renegades in our ranks. The first effect, therefore, has been to weaken one of the strongest powers in our national life. Character, strength of conviction and courage then began to give way to a certain extent—first a shamefacedness, then a cowardice set in, until with the progress of time Jews began comparing what they possessed with the riches found among the other nations, and they began to consider themselves to be of a minor value. They undervalued their own position and began to be

ASHAMED TO BE KNOWN AS JEWS,

and in order to obliterate anything and everything by which they could be recognised, they resorted to many subterfuges which would not stand the light of honesty, character and conscience. The social life began to be undermined in the same degree. What would the Jews not do in order to put themselves on a level with the rest? They will change their names, change their habits and change their education and change everything, solely to be put, as they imagine, on a footing of absolute social equality. And then came something more. The principle of nationality, and the idea of a nation, began to be weakened and the Jews of each country believed they had to go one step beyond that of the other members of the nations in whose midst they lived. They must outdo the Germans in their Teutonism, the French in their Frenchism, and they must be more English to the backbone than Edward the Confessor. English, French, foreign, and native Jews began to show how far they had moved in their internal disintegration, only and solely because they did not know how to face the problems and the world without. They imagined that the gold coin that they possessed had now been demonetised, that it was out of currency, and therefore had no value. They had forgotten that in the life of the marketplace copper coins are quite sufficient, silver very seldom is used, but gold never. These base coins may do for the ordinary market of the world, but they will not go far in the spiritual market, and for the highest field of human aspirations and human idealism, and human knowledge and love. That golden coin cast away by us is greedily taken up by all the other nations and treasured in their treasure-houses, for they are the great principles for which we stand, or ought to stand, and which are the greatest assets for human happiness. But the Jews simply began to glide off the slippery surface. They could not stand on the old foundation, and therefore the series of apostasies, and of going away wholly from the home of love took place. Numbers looked down upon their grand inheritance, forgot their old language, turned their back upon their old literature, their idealism, and turned to false ideals and other literatures, other languages and other inspirations, and to another life altogether. And as to the world without? The Jews have brought many sacrifices, but with what result? "Ay, there's the rub!" To what benefit? Let the people not make the mistake of imagining the

EMANCIPATION ON PAPER

to be anything else than the homage paid by the nations however reluctantly to the abstract principles of righteousness and justice and nothing else; for no sooner did the necessity of paying homage to these great principles cease, then what did the Jews see—The Holy Alliance erecting the ghetto. And what has happened elsewhere since? When the legal ghetto could not be any longer kept up, the social and spiritual ghetto was established all along the line by the Holy Alliances of all the nations. When I say this, I do not say it in a form of complaint. I want my people to understand that these phenomena are psychical and ethical, though they might not be right or ideal. The world had its own notions, and it came into contact and clashed with that of the Jew. It felt as if the Jew was an element of disintegration who came to claim rights and privileges from which they had been so long excluded, and to which they had now no right whatever. This is a feeling that prevails, rightly or wrongly. And how does it manifest itself? No sooner did the Germans recollect themselves and recover from their great inebriation of liberty and fraternity and equality, and cosmopolitan love and honesty in mankind, than they began to say that the German Jews had spoiled German literature, that they had Judaised their literature. When the Jews turned to arts, to music, Wagner complained of the Judaising of the German music, and when the Jewish financial genius raised the state of the social and industrial life, the taunt was that the Jews were the financial masters of the world. Whatever the Jews did was wrong, and whenever they could be got at with impunity they were got at. And after the great war of 1870, when at last the Jews were granted full citizenship, anti-Semitism was born in Germany, and it has been carried across the water. It is a natural phenomenon. It means that the social barrier or the social Ghetto is to be established because one world would absorb the other world. They cannot identify themselves; they clash with one another. Where do they stand to-day, and what is the lesson? Jewish assets were brought to the common table. The other world expected us to hand them over. They were very welcome contributions, but when we asked for a return of the compliment then we were taught

A LESSON UNEXPECTED

and not anticipated. We were accused of asserting ourselves too much, of having taken the promises of the others too literally, accused of Judaising the world, forgetting that the Jews became much more Christianised than the others Judaised, that we lost more than we got. What we gave was right and proper. We were bound to do it. What we asked was treated as an impertinence. In order to reduce our claim for equal treatment, justice, etc., our asset dwindled and minimised, and the other aggrandised beyond measure. Jews fell into the trap and followed suit, and thus give their rights away. The Jews find themselves in a vessel from which they have jettisoned all their cargo, they have dragged their anchor and even cut the chain, and they are drifting, a prey to wind and weather, and they are being carried to the unknown, unless something appears that will take in tow and drag them to a place of safety. What is the lesson I want you all to take to heart? The first lesson is that the Jews have lost their balance. They are neither inside nor outside their Ghetto. They are on the wall. That is a very uncomfortable position. It does not strengthen the reliance and does not give courage to the heart or inspiration to the character. Moreover, they have trained themselves to live with one eye to the world outside and the other eye inside, with the result that they lose the power of both eyes. If you continue to use two focuses, you destroy the nerves. The Jews are now driven from extreme to extreme, either despondent to the lowest ebb, or buoyed up with hopes that can never be realised. We have lost the calm spirit, power of regulation and clearness of vision. And as for our faith—I am afraid it is threadbare and would stand very little pressure and pulling about. And as for our education—well, it is neither Jewish nor non-Jewish. That is the result of

A HUNDRED YEAR'S CHANGES,

evolutions and modifications. We have to learn to retrace our steps, to regain our balance and to clear our sight, strengthen our courage and begin again to think of virtue, and charity and character, truth and faith. These are the principal points we have to stick to if we are to be true to ourselves and benefit the nations in whose midst we live. We have entirely misread the lessons of the past when we believe that in order to be good citizens we must be bad Jews. The real lesson is to be a good Jew, and you will be a good citizen. We should not give up our great hopes for the future redemption of our people. The nation that has no ideal has no right to live. At what time were we bound more than now to proclaim these great principles of truth, humanity, love and honesty, and all these great virtues of our public life. Where is our modern civilisation for which we have sacrificed everything and hungered and thirsted, and have entirely destroyed our hopes? Where is that civilisation? See what is going on!! I am not on a political platform, but it is impossible to stand up here in this free country, that has been till now representative of the rights of human love and sympathy and of downtrodden nations, without speaking of its action in allowing these unspeakable horrors and cruelties and butcheries of innocent people, of murder and slaughter in the Balkan Peninsula by a Christian people in a Christian world. Where is the English Press of old, I ask? I say it is gone. Where have you had one word of protest against these inhumanities which have been perpetrated day after day. And they know it. I have seen the facts communicated to all the papers from the *Times* downwards, and suppressed because of the "Holy" alliance with "Holy" Russia. England has sold herself. Have we Jews still a mission then? Is there still something for us to do? I say yes. Aye! and aye! again, stand up and say to the people: "These are

NOT THE FRUITS OF CIVILISATION

and for these we will not give up one jot of our ancient tradition and virtue. Our great principles are Love, Humanity, Truth and Honesty. By these principles we must abide, and these principles are still our message to the world." France has given twenty millions to strengthen the weapons of murder. England gives millions upon millions, and Germany millions upon millions, all taken from the sweat of the poor and blood of the innocent to be sacrificed at the altar of the Moloch of War. And who is to benefit by this? Is this civilisation and progress; and for that shall we give up our great life and tradition? No, never! Don't misunderstand me. To strike for liberty, to protect our homes, and to fight for our rights if attacked, we shall be ready to shed our last drop of blood. But to come out and murder like barbarians and savages, and to rob and kill for the lust of blood or for the conquest of land, that must never be. These are the teachings of the past, they are enshrined in our sacred Book, and with this divine charter in our hand we stand out before the world and claim our rights for Justice and Freedom, for Righteousness and Truth. We by our virtues undiminished and undiluted supplement those of the other nations, and thus only could we be true citizens in the full sense of the word. Such is the lesson of the Nineteenth Century.

The *Edinburgh Evening News* of Monday contained the following leader on the Haham's visit:

> We can quite understand Dr. Gaster, a Jewish Chief Rabbi, using strong language to express his horror and reprobation of the massacres accompanying the Balkan war. The Jews have endured so much in that respect, not in the Balkans, but in Russia, that they may well wonder whether the sense of humanity in Europe is dead. In the course of a vehement protest at an Edinburgh meeting last night, Dr. Gaster asked where was the British Press of old? It had gone. . . . That suppression of the facts is reprehensible also goes without controversy, and it may be very true that suppression has been in the interest of Russia and Russia's protegés. But why does Dr. Gaster blame the British Press? Let him call to account the proper person—Sir Edward Grey. When a question was asked in Parliament about foreign reports of those atrocities, and whether there was any official confirmation, Sir Edward Grey's reply was one not easily forgotten. He admitted having received reports from British officials containing allegations, but these, he said, could not in war time be verified. Therefore he did not see his way to publish them, and had communicated them privately to the Governments of the States concerned. Deprived of official information, silenced by the line of action Sir Edward Grey took, what is the British Press to do? It is unjust to speak of the Press hiding information; the information was hidden from the Press. It may be "high politics" on the part of the Foreign Office. But the position Britain holds in the world has rarely been due to "high politics" on the part of her diplomats. It has been due to the free, untrammelled expressionof British public opinion, which, on these Balkan events, has not been given the chance to form and declare itself.

RUSSIA AND BRITISH JEWS.

Rabbi Dr. SALIS DAICHES presided at a lecture delivered yesterday week, under the auspices of the Sunderland Students' Association, by Miss Malecka, the "prisoner of Warsaw," on her experiences of Russian Poland. In his opening remarks, Dr. Daiches pointed out that it was only through the timely and determined intervention of the British Foreign Office—which had been moved to action by the force of public opinion and the moral indignation of the British nation—that Miss Malecka had been saved, and allowed by the Tsar to exchange Russian penal servitude and exile in Siberia for the freedom and comfort of her native country. The British Foreign Office was, however, not always so determined in its protests against the injustice meted out by the Russian Government towards British subjects. When the Russian authorities chose to disregard the passport of His Majesty's Secretary for Foreign Affairs, held by a British subject who happened to be a Jew, the Foreign Secretary submitted to the indignity, and pleaded that the British Government had no power to secure protection and fair treatment by Russia for British citizens who belonged to the Jewish race. This should make every Englishman who was proud of the traditions of his country as the champions of freedom and of justice, and who realised the gross materialism upon which the present alliance of our Foreign Office with the Government of Russia was based, thoroughly ashamed and alarmed. But there was little doubt, Dr. Daiches continued, that if public opinion were aroused and given expression to in the Press and in the Houses of Parliament; if the moral conscience of the people were awakened and similar pressure brought to bear on Sir Edward Grey as it was in the case of Miss Malecka—there was little doubt that our Foreign Office would soon change its attitude, and would take effective steps to secure for the Jewish subjects of the King the same rights as Russian subjects, irrespective of race and creed, enjoyed in this country. As he was speaking to an audience of enlightened Englishmen, Dr. Daiches concluded, he was sure that his feelings in the matter and the feelings of the community which he represented would be thoroughly understood by them, and that his words would find an echo in the heart of everyone present at that great meeting. (Loud cheers.)

Miss Malecka gave a vivid description of the cruelty, tyranny, and inhuman treatment to which all intelligent men and women, and even boys and girls, suspected of hostility towards the Government, were subjected by the Russian authorities. She related the fate of a Polish Jewess, of eighteen, whose acquaintance she had made while a prisoner in the Warsaw "citadel," and who was driven to attempt suicide by the tortures to which she had been subjected during the year or more that she was confined there awaiting her trial. She (Miss Malecka) had, however, just received information that the young woman had been released on bail.

WILL.

GOSSCHALK.—Mr. Israel Gosschalk, of 109, Albion Road, Stoke Newington, and 150, Central Markets, E.C., who died on February 5th, and whose will is proved by the widow, has left £2,521 15s. 2d. gross and £2,407 18s. 3d. net.

[LEGACIES are earnestly solicited for the Home for Aged Jews, 105, Nightingale Lane, Balham, S.W.]

HOME FOR JEWISH INCURABLES.—In honour of his birthday, Mr. John Hart presented shoes, sweets, pipes and tobacco for the inmates of this institution. The Hackney Welcome Concert Party gave an enjoyable entertainment on Sunday, under the direction of Miss Sadie Calman at this institution. The party met with an enthusiastic reception, and provided the inmates with refreshments. Mr. M. Gollancz presided.

In the Provinces.

NOTE.—Insertions of reports cannot be secured unless they reach the office early in the week. Reports of Sunday functions should come to hand not later than Tuesday.

MANCHESTER.

NOTICE.—THE BRANCH OFFICE of the "Jewish Chronicle" is at 147, Gt. Ducie Street, MANCHESTER, where the paper is on sale and Advertisements are received.

[From our Correspondent.]

Old Hebrew Congregation. A meeting of the General Committee was held on Sunday. The President, Mr. J. B. Cohen who presided, referred to the gratifying information respecting the recent reduction in the Naturalisation Fee. He expressed his appreciation of the fact that the result had been brought about to a great extent owing to the energy of three members of the Committee, Dr. J. Dulberg, J.P., Mr. Nathan Laski, J.P., and Mr. Herbert Nathan. He was very pleased to emphasise the fact that important work for the benefit of the Community was accomplished by some of their Committee apart from the sphere of that particular Synagogue. He moved a vote of thanks to the gentlemen named. Mr. Herbert Nathan expressed his acknowledgments. Thanks were tendered to Dr. J. Dulberg, J.P., for the able manner in which he had executed his mission as delegate to the Chief Rabbinate Conference and for the time and trouble he had devoted to the matter.

A copy of the letter recently sent to Rabbi Dr. Hertz conveying the congratulations and loyal wishes of the Congregation was approved.

Naturalisation Fee. Much gratification has been expressed in the community at the reduction of the naturalisation fee. Already several persons have personally applied to the Hon. Secretary of the Manchester Naturalisation Society to become naturalised, and arrangements are being made by the Committee so that no unnecessary delay may ensue in obtaining the desired certificates.

Dr. Dulberg in the course of a recent interview, explained that there are already something like 1,200 Jewish voters in the North-West Parliamentary Division of Manchester, and that there could be no doubt that this act of justice would greatly augment that number. Speaking roughly, he thought there might be about 1,000 applications during the ensuing year, and that would of course make a considerable difference to the voting strength of the constituency. He referred to the successful efforts of the North-West Manchester Liberal Association and their deputation. He felt that the Jewish community were under a great obligation to the Home Secretary, all the more so because in some quarters much opposition had to be overcome.

Jewish Hospital. The following figures represent the number of patients treated during February: In-patients admitted, 53; new out-patients, 467; old out-patient attendances, 1,051; new accident cases, 145; old accident attendances, 318.

At the annual meeting of the governors representing the weekly subscribers and governors representing friendly societies, held on Sunday, the following were elected: Messrs. S. Rosenbaum, President; M. Boodson, Vice-President; M. L. Woolfe, Hon. Secretary; S. Rosenbaum, Representative on the Board of Management; and a Committee of nineteen. It was decided that steps be taken to increase the weekly, quarterly, and annual subscribers. Arrangements were also made to place collecting-boxes in all Jewish workshops. A resolution was adopted conveying to the Board of Management the appreciation of the governors of the able assistance, untiring work, and devoted attention which the Hon. Secretary, Mr. Joshua Bertelstein, gave to the Institution.

Jews' Benevolent Society. At the monthly meeting, held on Sunday, Mr. B. Krell, President, in the chair, the report for February was adopted. It stated that twenty-one loans were granted to the amount of £26, as compared with twenty-two loans to the amount of £23 in February, 1912. Nineteen applications were dealt with. Thirteen loans were made to the amount of £16, and the remainder were left for investigation. It was arranged to issue one shilling and sixpenny coupons for the distribution of meat to the poor for the coming Passover. A Committee was formed to canvass for donations for the Passover Meat Fund.

New Synagogue and Beth Hamedrash. The Rev. Jacob Matz, the retired veteran Chazan of the congregation, has presented to the synagogue a copy of his recently published volume of synagogue music named "Kol Jacob," which comprises chants, hymns, and choral compositions for the whole liturgical year. Many of the compositions were admired and appreciated by the whole congregation to such an extent that they have been adopted for the synagogue service.

Home for Aged Needy Jews and Jewish Shelter. At the monthly meeting held yesterday week, Mr. Levi Davis, Vice-President, in the Chair, the report for January was adopted. Independently of the 29 inmates, 133 casuals were provided with food and shelter during the month, as compared with 32 inmates and 94 casuals in January, 1912. Five new inmates were admitted, making 34 inmates now in the Home. The Master and Matron have resigned owing to failing health. The Committee, in accepting the resignation, expressed appreciation of the satisfaction they had always given whilst in the service of the institution. Thanks were accorded to Mrs. Silverman and Mrs. Shiers for gifts of clothing, and to the honorary doctors for the following visits: Dr. Humphreys, 3; Dr. Graff, 1; Dr. Messulam, 1; and Dr. Herbert, 1. The annual meeting will be held on Sunday, the 16th inst.

Orphan Aid Society. A committee meeting was held on Sunday, at Frankenburg House, Cheetham. In the absence of the President, Mr. D. S. Garson, J.P., the Chair was occupied by Mr. Ephraim Harris, M.A. The annual balance-sheet showed that £158 had been received in subscriptions and donations during the year. The total expenses for printing, postage, and sundries amounted to £11. The sum of £144 had been remitted to head quarters in London. The monthly report showed that over £13 had been received in subscriptions compared with £9 in the corresponding month last year, and that fourteen new subscribers had joined. It was stated there were now twenty-four honorary collectors giving their services for the Society.

A letter was received from Mr. D. Spero, the Secretary of the Orphan Asylum, expressing the high appreciation of his committee of the valuable aid rendered by the Manchester Society.

The annual meeting will be held on April 6th.

Cheetham Cinderella Club. A social gathering of the members was held at Zion Hall on Sunday. Mr. M. Goodman presided. An enjoyable musical programme was provided.

Jewish Working Men's Club. A successful concert organised by Messrs. Nelson Barry and H. Livingstone was held on Sunday. The following artists gave their services: The Misses J. Gerrard, F. Page, E. Clair, V. Hynd, Elsie and Eva Lola, Hirschman and Cohen, Mr. W. Gorman's Concert Party, and Messrs. Charles Rowen Clifton, W. Roberts, and James. Miss Franks was accompanist.

Zionism. The Jewish National and Zionist Society held a concert in aid of their funds, on Saturday, at the Cheetham Town Hall. Mr. M. Silverstone, B.A., was stage manager. The following gave their services:—The Misses A. Silverstone, Friend, V. Spurgon, Goldstone and Isaac, Messrs. Sevi, Marcus, Spivikov, and J. Kaiserman, and the Jewish Lads' Brass Band. The Society is prepared to admit new members. Information can be had from the secretary, Mr. H. E. Carp, 66, Great Ducie Street, Strangeways.

Benefit and Friendly Societies. The installation of officers of the Manchester Hebrew Sick and Benefit Lodge, No. 58, Grand Order of Israel, took place last week. Bro. N. Robinson, Grand Trustee, installed the following officers: Bros. S. Joseph, Noble Master; L. Cornofskie, Vice-Master; M. Weinstein, Treasurer; L. Freedman, Financial Secretary; Lewis Cornofskie, Recording Secretary; H. Meyerstone, Grand Lodge Delegate and Trustee; M. Sternberg and I. Davis, Auditors; J. Balonsky, Inside Guardian; and a Committee. Visitors were welcomed from Lodges No. 37 and 64. Thanks were accorded the retiring officers, and Bro. N. Robinson for his good work for the Order.

The installation of officers of the Rev. Isidor Simon Lodge, No. 35, Grand Order of Israel, was held in the Bnei Brith Hall on Sunday. Bro. N. Robinson, of the Executive Council, was the Installing Master. Bro. H. Solomons was installed Noble Master, and Bro. H. Goodman Vice-Master, together with other officers.

The annual meeting of the Matathias Beacon, No. 14, Order Ancient Maccabæans, was held on Sunday, at the Jewish Working Men's Club, Bro. Sol Harris, commander, in the chair. The annual report, showing an increase of twenty-two members and an improvement in the financial position, was adopted. Bro. I. Tobias, treasurer, presented the balance-sheet. Grants were made to the Manchester Jewish Hospital, Jewish Board of Guardians, and Talmud Torah Schools. The sum of £2 was voted to the Central Fund of the Inner Actions Committee. A dressing case was presented to Bro. Sam Brown for his services as recording secretary. A collection was made for the Jewish National Fund.

Miscellaneous. Mr. Eliot Levy (of Messrs. Lewis's, Market Street, Manchester) has resigned from the Board of Management of the Royal Infirmary, owing to his removal to London. In announcing his resignation to the Board, Mr. Levy expressed his cordial appreciation of the excellent work being carried on, and enclosed a cheque for £100.

Mrs. M. M. Cohen (wife of the Minister of the New Synagogue) was plaintiff in an action entered for trial in the present Manchester Assize List. Before the action was reached, the Judge's order for a withdrawal of the record was obtained on the ground that the matter had been settled between the parties. Plaintiff has

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announced her intention of devoting the money received by her to various charitable objects.

At a concert held at the Maccabæan Club, Messrs. A. Abramovitch and J. Ludwig entertained a large gathering. A feature of the programme was the playing of Master Joseph Rabbinowitch, who shows promise of becoming a first-class violinist. Though only fourteen years of age, he has already composed several marches and selections, one of which, "Gipsy Wedding Dance," was highly appreciated. He also played Handel's Sonata in D Major. His style, tone, and technique are highly spoken of by his teachers.

The Grove House Lads' Club will hold its first annual ball at the Cheetham Assembly Rooms next Wednesday.

LEEDS.

NOTICE.—The BRANCH OFFICE of the "Jewish Chronicle" is at 189, North Street, LEEDS, where the paper is on sale and Advertisements are received. Telephone 264X.

[From our Correspondent.]

Jews and Sunday Trading. At the monthly meeting of the Chamber of Trades' Council, held last week, Mr. Samuel Hirst, President, who was in the chair, introduced the question of Sunday trading. He remarked that the rapid rate at which it was growing was becoming a serious question, and if it were allowed to go on unchecked the consequences would be most detrimental to traders and to the public generally. It was high time that some serious action was taken in Leeds, as in the face of this kind of competition many traders were being compelled to open in self-defence.

Mr. B. NORTON moved that a deputation wait upon the Watch Committee and ask them to put in force the Sunday Observance Act of Charles II., so far as it applies to shops and street hawking.

Mr. JOSEPH E. MYERS expressed the hope that in considering this question they would admit the justification of the Jewish trader having claims for special consideration. He had no desire to defend the Jewish trader who kept open every day in the week, but he wished to protect the religious scruples of the orthodox Jew who closed on his Sabbath. He hoped that the Executive, in approaching the City Council, would admit that from an economic and religious point of view the orthodox Jew, as a trader, was entitled to special consideration.

Mr. RICHARDSON said that the Sunday competition from the Jew was quite unfair, and that the Trades' Council could not admit that the Jew was entitled to special treatment.

Mr. DRIVER said that he appreciated hearing the Jewish point of view of the situation, and if the orthodox Jewish trader were to be exempted at all, it should be stipulated that he trade on a Sunday with his coreligionists only.

Ex-Councillor I. STEPHENSON stated that as in the greater part of the year the Jewish trader was open on the Saturday night, when most business was being done, he did not see the necessity for any exemption for Jewish traders.

Mr. SHIPHAM, who strongly objected to Jewish Sunday competition, maintained that if he decided for his own advantage to live in a foreign country, he felt he would have to obey the laws and regulations of that country, and he, therefore, thought that the Jews who came here for their own advantage, should consider the wishes of the majority and abide by their laws and customs.

Mr. MYERS, in responding to the discussion, strongly criticised the remarks of the last speaker, and expressed his surprise that they should have been received with the manifest appreciation of the meeting. They all seemed to be entirely obsessed with the present competition of the Jewish trader who kept open both on the Saturday and on the Sunday, and did not seem to appreciate the desire of the Jewish community to protect only those Jewish traders who kept their business closed on the Saturday. The principle that the Jewish people were entitled to special consideration had been accepted by the Government in the original clauses in which the Shops' Bill was first drafted, and these had ultimately been dropped because they could not fairly adjust Jewish and Gentile interests. He was more than surprised to find that that Council denied to the Jew the principle that had been admitted by the Government. He concluded by moving an amendment to the resolution, to the effect that in the representations by the proposed deputation to the City Council, proper consideration be given to the Jewish position.

The amendment did not receive any support, and the resolution as proposed, was unanimously agreed to.

A deputation was appointed, and arrangements are to be made by the Chamber for taking a census of the shops that are open on Sundays.

Strong efforts are to be made immediately to influence the City Council to take action in the matter, and it is therefore imperative that the communal leaders should take steps without delay to make proper representation to the authorities with a view to protecting the legitimate interests of the orthodox Jewish trader.

The Passport Question. Much interest has been aroused here by the recent prominence given to the Russian Passport Question. Mr. John Gordon, leader of the Conservative party in this city, expresses his approval in the course of the following letter to Mr. Simans, the Honorary Secretary of the Leeds Jewish Naturalisation Society :—

> The items in the JEWISH CHRONICLE of the 28th are very interesting. The rulers of this country seem now to have recognised that the true test of naturalisation should be, not wealth, but character ; the money test being limited to such a sum as will cover reasonable expenses of enquiry and cost of naturalisation. Let us hope that they will make the further advance of insisting that all British subjects (no matter what their religion may be) shall have, on visiting foreign countries, the same privileges and the same freedom. Mr. J. E. Myers was obviously right when he pointed out to Mr. Robert Armitage the other day that Mr. Armitage was out of touch with Jewish feeling on this question. Mr. Armitage said every nation, he thought, reserved to itself the right to prevent members of another nation from entering their territory. That may be so in theory, yet surely the nation has yet to be born that could continue successfully to exclude Englishmen. But it is not necessary to deal in generalities ; Russia is the delinquent, and she does not attempt to exclude Englishmen as a whole. What she does is to place under disabilities, not all Englishmen, but only those who being English subjects happen to be also of the Jewish religion. Jews rightly regard this as intolerable, and are right in pressing fiercely for the removal of such disabilities. Having once become Englishmen they are entitled to all the privilege enjoyed by other Englishmen.

Leeds Workpeople's Hospital Fund. The annual meeting was held yesterday week at the Town Hall. Mr. Fred R. Spark presided. The financial statement was presented. The expenditure included the maintenance of two convalescent homes, where 98 Jewish patients received treatment during 1912. Through the influence of the Rev. Simon Manson (Hon. Secretary of the Fund), a grant of £25 was given to the Herzl-Moser Jewish Hospital. Mr. Manson was re-elected, for the fourteenth year, Senior Honorary Secretary of the Fund.

Tuberculosis Association (Jewish Branch). Mr. Hyman Camrass presided at a special meeting of the Jewish Branch of the Association, held at the Jewish Institute Rooms on Sunday. The Hon. Secretary of the Ball Committee (Mr. N. Shochet) presented the balance-sheet of the function, which showed a net profit of £43. Mr. Camrass, in thanking all who had assisted, specially referred to the work of Mrs. Paul Hipps, who had sold the greatest number of tickets. It was decided to hold the annual general meeting on the first Sunday in April.

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Talmud Torah. The annual balance sheet and report of the Talmud Torah shows a steady increase in weekly contributions, which amounted to £296. The income from all sources was £546, and the expenditure £494. A new departure had been inaugurated during the year, by the outing of the children to Woodkirk Gardens. The President, Mr. J. Cohen, together with some of the committee, had worked hard to obtain the necessary funds for the purpose. It is hoped that arrangements will be made to make the function an annual event. Thanks for gifts are recorded to Mr. and Mrs. A. Feldman, and Mrs. Newman and her son; and to Messrs. J., A. and M. Frais, J. Salinsky and L. Rosenstein. The report further records the thanks of the executive to the clergy for their interest in the institution, and to the Headmaster, Mr. I. M. Seggle, and the teaching staff.

The annual meeting of the subscribers was held on Sunday last at the Talmud Torah Rooms, Melbourne Street, Mr. Joe Cohen, President, in the chair. From the outset, it was evident that a large selection of those present were members of the Public Burial Society. Unfavourable criticism was levelled against the Board of Management for being so closely identified with the Board of Shechita and its Beth Din, and objection was raised to the Talmud Torah premises being used for meetings of the Beth Din.

After a stormy and protracted meeting, the election for officers and committee resulted in most of the positions being captured by the "opposition" nominees, namely, Mr. Joe Cohen, President; Mr. S. Richman, Vice-President; Mr. A. Sinofsky, Treasurer; together with a committee.

At the close of the proceedings, Mr. Joe Cohen intimated that in view of what had transpired, he was compelled to sever his connection with the institution, and withdrew from the office to which he had been elected.

Girls' Club. Mrs. Joe Cohen, President, presided at a well-attended meeting of the Committee and canvassers held at the Jewish Institute on Sunday. A list of the people canvassed was presented, and it was decided that collecting cards be issued next week, when a further meeting is to be held. The President appealed for the support of the community, as a great deal of initial expense has to be met. It is hoped to open the Club at an early date.

Jewish Institute. On Sunday there was a crowded gathering at the Jewish Institute to witness an interesting exhibition game of billiards between Mr. H. Saffer and Mr. W. Pindar (the Yorkshire amateur champion).

The monthly members' dance took place on Sunday and was well-attended. Mr. A. Hyman (the hon. secretary), was M.C.

Next Sunday Dr. Israel Abrahams will deliver a lecture on "The Decalogue in Art." The lecture, which will be with limelight illustrations, will commence at half-past seven.

Jewish Literary Society. Mr. S. Adler delivered an address on "Plagiarisms" to a crowded gathering of members of the Society at the Jewish Institute Rooms last Wednesday week. Mr. J. Cowan presided, and in the discussion that ensued, Messrs. L. Abrahams, I. Baker, J. Harrison, and S. Phillips participated.

Educational Success. Miss Pearl Sclare, daughter of Mr. M. Sclare (Secretary of the Jewish Tailors', etc., Trade Union), gained the Virginia Medal for Pianoforte Playing at a recent examination held at the Leeds College of Music.

LIVERPOOL.

New Hebrew Congregation. At a special general meeting held in connection with this synagogue on Sunday, Mr. Harris Fineberg was presented with an illuminated address, not only on account of the esteem in which he is held by the members, but for the very able and efficient manner in which he has carried out his duties as President and Treasurer for the past four years. The President, Mr. J. Norris, called upon Mr. Fred Barnett, the oldest past-president of the synagogue, to make the presentation, as he had been associated with the Fineberg family for a period of forty years. Mr. Barnett spoke in very high terms of the communal work Mr. and Mrs. Fineberg had performed. The Wardens, several past-presidents, and members associated themselves with Mr. Barnett's commendation. Mr. Fineberg, in responding, thanked Mr. Barnett and all those present for their kind sentiments towards himself and his wife. He accepted the address with very much pride because it was the first of its kind he had received from his coreligionists.

Bezalel Association. The members of the Association held their first "Bezalel Evening" in the Hotel St George on Wednesday week. The evening was a brilliant success, and has assured for the movement a larger and wider measure of support in Liverpool and district. The arrangements were carried out by a special Sub-Committee, of which the Chairman was Mr. Bertram B. Benas, the President of the Association. Mr. Michael L. Hyam, Hon. Secretary of the Sub-Committee, Mr. A. M. Urding, the Hon. Treasurer, and Mrs. A. M. Urding rendered valuable co-operation and assisted at the reception of the guests. After the reception the exhibition-room was thrown open. The stall-holders were Mrs. M. Hovsha, Mrs. I. Harris and the Misses C. and J. Fox and R. Levinson, Subsequent to the display a musical programme was gone through, the Misses G. Price, Ellenbogen, and Matthews, the Rev. J. Bach, Messrs. S. De Haas and L. A. Harris being the contributors. Orchestral selections were rendered by Professor Swinnerton's Orchestra, one of the special features being the rendition of *Hatikvah* as an orchestral arrangement. This was the first performance of the piece as an orchestral version which has taken place in Liverpool. During the first interval, Col. Chaloner, M.P., visited the gathering and made a short speech, in which he referred to the splendid work of the Palestinian Schools, and commended them to further support. Continuing he said: It gave him great pleasure to be with them that evening, and to view the beautiful work of the people in Palestine, and to observe the fine spirit of idealism which made them co-operate to do something to maintain the inspiring associations of that great historic country. Their British citizenship did not preclude them from cherishing hopes for the regeneration of their ancestral land. Colonel Chaloner paid special attention to the Women's Culture League stall and made many valuable purchases. He emphatically praised the needlework of this League and appealed to the audience for special support of it. The second part of the programme was devoted to dancing, Mr. P. Best acting as M.C.

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Zionism. A symposium was held at the Girls' Zionist League last Sunday. Miss H. Harris presided. The Misses L. Cohen, R. Glassman, S. Abrahams, and L. Mass read papers. On the motion of Miss F. Gilluley, seconded by Miss L. Levitt, and supported by Miss M. Harris, thanks were accorded to the above-named ladies.

Maccabæan Dramatic Society. The Society gave its second performance at St. Catherine's Hall yesterday week. The plays, "The Mollusc" and "The Five o'clock Edition," were well received by a large audience. The performance was repeated at the David Lewis Theatre on Tuesday.

Benefit and Friendly Societies. The fourteenth annual meeting of the Hebrew Friendly Society was held at 40, Great Orford Street, Mr. A. Price, President, in the chair. The Secretary read the report, which showed that £366 had been advanced to 123 persons. The doctor paid 60 visits, and free medicine, milk and wine were provided. The balance-sheet was unanimously adopted. The following were elected: Messrs. A. Price, President; H. N. Stillman and M. Morris, Vice-Presidents; J. Levin, Treasurer; H. Barish, M. Isaacson and T. Gevub, Trustees; H. Cantor and M. Hulman, Auditors; B. Caplan, Secretary; and a Committee.

A Conference, at which all local friendly and benefit societies were represented, was held, on Sunday, at the Hotel St. George, Lime Street. Mr. D. Alergant, President of the Dr. Max Nordau Lodge, Order Achei Brith, was in the Chair. The meeting considered various proposals to relieve members of more than one society from paying double and treble capitation fees to doctors, and recommendations were adopted by the Conference to be laid before the various societies. It was decided to hold another Conference on Sunday, the 16th inst. It was resolved, on the motion of Mr. H. Sol Myers, seconded by Mr. A. Levy, that a Federation of Hebrew Friendly Societies be formed in Liverpool. Thanks were accorded the Chairman and the Executive of the Dr. Max Nordau Lodge, on whose initiative the Conference was convened.

GLASGOW.

[From our Correspondent.]

Jewish Literary and Social Society. Mr. Elkan N. Adler, M.A., delivered the concluding lecture last Sunday evening, and his subject, "The Balkan Jews," being a topical one and his address an account of his own recent experiences in the Near East, the members of the Society were entertained to one of the most interesting lectures of the season. The pleasure was increased by Mr. Adler's easy and fascinating delivery, and the evening was a fitting conclusion to a successful session.

Mr. SAM S. SAMUEL, the Vice-President, was in the Chair, and, before introducing Mr. Adler, he moved that the Society, being well representative of the Jewish community in Glasgow, tender to Chief Rabbi Dr. Hertz hearty congratulations on his appointment. Their speaker that evening, he said, was one of their greatest travellers, steeped in Jewishness and Jewish lore, heart and soul.

Mr. ADLER, after detailing the motives which led to the Conference of Jewish Benevolent Societies in Brussels, said that, of the two delegates chosen to visit the Balkans and organise Jewish relief there, he was chosen as one, because it was thought that the journey, being somewhat a dangerous one, was better undertaken by a bachelor—perhaps one of the few advantages he had derived from his single state. (Laughter.) He and his colleagues had visited many places during their Balkan tour, including Belgrade, Sofia, Uskub, Salonika, and Constantinople. The Jews there, he said, were almost entirely of Spanish and Portuguese descent, still able to speak the Spanish language, and it was interesting, in view of past history, to note that, in the event of Salonika becoming either Bulgarian or Greek, the Spanish Government had undertaken to take the Jews of that town under their protection. There had been considerable pillage and outrage during the war, and the Jews had suffered very much, but not so much as the Turks. They (the delegates) had been able to accomplish a great amount of good and had saved a great deal of money by distributing relief on the spot. The mission was purely one of relief, but Mr. Adler and his colleagues had been able to accomplish, unofficially, much good political work. Speaking of his interview with King Ferdinand, of Bulgaria, Mr. Adler related how much the King treasured a Sefer Torah which had been presented to him by the Jewish community of Sofia together with a "Yad" made into a pen with which the King now signed all State documents. King Ferdinand, alluding to his cousin the late King Edward, assured Mr. Adler how greatly the late King regarded the late Chief Rabbi. Mr. Adler paid a tribute to the work and influence of the Rabbis who effected an immense amount of good for the people.

Mr. BERTIE HEILBRON, in moving a vote of thanks to Mr. Adler, said he had taken a wonderful journey.

Inquiry into Diet of Glasgow Poor. As a result of co-operation between the Glasgow Corporation, the University and the Carnegie Trust, Miss Dorothy E. Lindsay, B.Sc., a Carnegie Research Fellow, has carried out an exhaustive investigation into the diet of the labouring classes in Glasgow and, among others studied over a period of seven days, were five Jewish families. These, the report states, were, on the whole, better off than most of the British families visited, the average weekly wage being thirty-five shillings. The diet in these cases was adequate but fairly expensive, it being pointed out that kosher meat cost more than that used by Gentiles, and that chickens, a weekly item, were expensive. Fish was eaten in large quantities. Compared with the diets of the British families the energy value obtained per penny by the Jewish families is stated to have been small. In one household, two adults and ten children sat down contentedly to a dinner of which a half a chicken was the chief item.

National Vigilance Association of Scotland and a Jewish Committee. A public meeting under the auspices of the Association was held in Glasgow, last Friday. The Bishop of Glasgow presided. It is understood that a Jewish committee will be formed under the control of the General Committee of the Association, and a special worker engaged for the Jewish branch of the Association. Towards the cost of this work the Glasgow Jewish community will be asked to contribute £50 per annum, the Association bearing the rest of the expense.

Proposed Jewish Orphanage. The Committee appointed a week or two ago to consider the suggestion to found a Jewish Orphanage in Glasgow, and the possibility of maintaining it when established, has decided to ascertain the feeling of the community and the probable extent of support which the scheme might hope to receive. The community will be circularised with this end in view, and the results will probably determine whether or not the scheme will be proceeded with.

Jewish Young Men's Institute. A concert was held last Sunday. The following gave their services: Miss D. Monskill, and Messrs. B. Silver, Hutton and Young, A. Black, A. H. Adie, and L. Freeman. The evening was convened by Mr. Phil Freeman and a Committee. Mr. M. Grossman presided.

The late Mrs. Moore's Bequests. Mrs. Moore, who died a few weeks ago at the residence of her daughter, Mrs. Louis Abrahams, has bequeathed the following sums to charitable institutions: £40 to the Jewish Board of Guardians; £30 to the Ladies' Society; and £30 to the Jewish Hospital and Sick Visiting Association.

South Portland Street Synagogue. An elaborate scheme of re-decoration has been carried out in the interior of the Synagogue. The re-opening ceremony will take place in the synagogue on Sunday at four o'clock.

Glasgow University Jewish Society. Mr. A. A. L. Easterman, M.A., addressed the Society last week on "A Short Sketch of Jewish Criminal Law and Procedure."

University Success. Among the awards for essays made at Glasgow University is that of the Coulter Prize (Classical) to Mr. Israel Levine, son of the Rev. I. Levine, of Garnethill Synagogue.

EDINBURGH.

Visit of the Haham. Last week-end, the Haham fulfilled a long-standing promise to visit the city and deliver an address to the Jewish Literary Society. That the event had been eagerly looked forward to for many months was evident from the large audience which filled the Oddfellows' Hall, Forrest Road, on Sunday night, and which included a large number of Christian friends. The Rev. J. Fürst presided, and, after introducing the Haham, asked the audience to be upstanding in token of welcome to their distinguished visitor. Dr. Gaster, who received a great ovation, then delivered the address which is printed in full in another column.

Following upon Dr. Gaster's address, the President of the Association, Mr. JOSEPH LEVY, proposed a vote of thanks to the Haham, for having come amongst them that night. He also took occasion to present the Rev. J. Fürst with an illuminated address, in token of the Society's appreciation of his labours during the past twenty-five years. Their institution was formed in 1888, and the founder and organiser was Mr. Fürst. He had devoted a great deal of his time and energy to the Association because he understood what a good influence it had in the city.

Mr. JACOB L. LUCAS, the Secretary, read the address, which was signed by the office-bearers of the Society.

Mr. FURST, in reply, said it was with sincere gratitude that he thanked them all for this public appreciation of himself, and for the way in which they had responded to the sentiments of their President.

Bailie DRESNER proposed a vote of thanks to the Rev. J. Fürst for presiding.

Belfast. The annual meeting of the Hebrew Board of Guardians was held in the Jaffe National School last week, the President, Mr. C. Jockelson, in the chair. A balance-sheet showing income and expenditure of £125 was unanimously adopted. The following were elected: Messrs. L. Berwitz, President; H. Fox, Vice-President; S. Freeman, J.P., Treasurer; David Cohen, Hon. Secretary. Rabbi Rosenzweig proposed a vote of thanks to the retiring President, and, in the course of his remarks, paid a high tribute to Mr. C. Jockelson for the zealous, indefatigable, and valuable services he had rendered to the Board during the six years he occupied his office. The vote of thanks was seconded by Rabbi Z. Hodes, and supported by Mr. L. Berwitz. Thanks were also accorded Messrs. J. Berwitz, D. Levinson and the Secretary, Mr. David Cohen, for good services rendered during the year.

Last week, the Chevra Gemorah held a Siyum on Seder Nezikin. Mr. J. Hurwitz, president (who is also vice-president of the Congregation), and Rabbi Hodes delivered Talmudical Discourses. Messrs. S. Sugarman, S. Aronstam, A. L. Genn, and I. E. Bender also spoke.

Birmingham. At a meeting of the Committee of the local Branch of the Anglo-Jewish Association, held on Wednesday week, Mr. B. Goodman, President, in the chair, a letter was read from Sir Edward D. Stern inviting the Chairman to become a Steward at the ensuing festival in aid of the funds, and notifying the necessity of raising a sum of £8,000 to carry out the objects of the Association. It was resolved that an appeal should be made to the members of the Birmingham Congregation, inviting them to give their co-operation and support, and directing their attention to the successful efforts which were made in this direction on the last occasion.

The last ordinary meeting of the Jewish Young Men's Association was held at the Imperial Hotel last Sunday, when a joint debate with Mr. Arthur D. Mathews' party was held. The subject was: "That it is the Fanatic and not the Moderate Man who is Responsible for all Reform." The affirmative was taken by Messrs. Arthur D. Mathews (leader), E. Anderson, and A. W. Kimberley, and the negative by Messrs. E. Lawrence Levy (leader), S. J. Levi, and E. P. Hollander.

Blackpool. The Literary and Social Society held a successful musical evening last Sunday. The following contributed to the programme: The Misses Jeffery, Robinson, Kerman, D. and L. Shaffer, and M. Shiers and Mr. Emerson.

Bolton. Last Sunday a reception was held in the schoolroom connected with the congregation in connection with the departure of the Rev. Louis Woolf, who is going to Reading. The President, Mr. Mark Rubin, presented Mr. Woolf with an illuminated address on behalf of the congregation. Mr. Taylor, on behalf of the ladies, presented Mrs. Woolf with a handsome gold bracelet and handbag. A further private presentation (a fine watch and chain) was made to Mr. Woolf by Mr. Lauzetter. The address states in part:—

> On many occasions you have had opportunities of proving your abilities as an efficient Preacher and a most excellent and experienced Teacher, and in the discharge of your duties you have displayed your varied experiences, wisdom, and tact. Your genial manners and varied assiduity have largely contributed to the welfare of the congregation.

Bradford. At the Jewish Institute last Sunday the Rev. Dr. Strauss read a paper on "Napoleon and the Jews." Mr. M. A. Freedman presided. The Rev. I. Livingstone, Messrs. M. Solberg, and B. Shapiro also spoke.

Cardiff. At the Jewish Institute next Sunday, Mr. N. S. Burstein will read a paper on the Passports question. Messages will be announced from the Haham, the Bishop of Llandaff, the Lord Mayor of Cardiff, Lord Ninian Crichton-Stuart, M.P., Sir John Randles, M.P., Sir William S. Byles, M.P., Mr. Israel Zangwill, Mr. Joseph Cowen, and others.

At a meeting of the Jewish Literary and Debating Society last Sunday, an

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address was delivered by Mr. Crailey on "The more equal Distribution of Wealth." Messrs. A. Lewis, R. Jackson, Le Saire, B. Janner and T. Fligelstone took part in the discussion which followed.

Last Sunday, at the Dorshei Zion Association, the Rev. H. Hamburg delivered an address on "The Life and Teaching of Rabbi Meir." Messrs. Gaist, Segal, Rutter, Rees, Sable, Bleiberg, Reuben and Zeligman took part in the debate. Thanks were accorded to the lecturer on the motion of Messrs. M. Stone, N. S. Burstein and Zeidman.

The Rev. H. Jerevitch requests us to state that he is not a candidate for the post of Minister of the Southend and Westcliff Congregation. It has not been mentioned in these columns that the rev. gentleman was a candidate.

THE PEACE (!) OF CORK.

Further Testimony.

TO THE EDITOR.—From Mr. J. SAYERS, Hon. Sec., Cork Synagogue Building Committee, 7, Monerea Terrace.

SIR,—Over the signature of Mr. A. H. Goldfoot, you published a letter in your last week's issue to which, in good faith, you gave prominence with the headline "The Peace of Cork, a Disappointing Assurance." Little would I have thought of answering the letter were Dayan Dr. Hyamson not involved. Further, the Building Committee depend upon the generosity of Jewish communities other than Cork and that letter, if left unanswered, must spell destruction to our cause. Since Mr. Goldfoot has not been a member this past many years, and has attended no meeting except when the turmoil was at its height, there is no wonder he knows nothing about the congregation.

Mr. Goldfoot says that Dr. Hyamson "did not preach in either congregation." Not only did Dr. Hyamson preach to the congregants, but he also addressed the Jewish school children. Mr. Goldfoot's assertion that Dr. Hyamson "left Cork fully convinced that, in the interest of peace, it was much more desirable to leave matters as they were," amazes me.

Mr. Goldfoot did not speak to Dr. Hyamson, and if the latter was convinced that unity would be detrimental to the general welfare of the community, I would ask, why did he, while staying in Dublin on his return journey, invite the then President of one of the congregations, who was at that time also in Dublin, and discussed the subject of the peace of Cork in a most vehement manner. As a matter of fact, as a result of that interview, Mr. Sandler, when he came back from Dublin, met, at the house of the Rev. Mr. Goldstein, Mr. Newman, who was the President of the other congregation, and fully discussed the question of amalgamation. Indeed, Messrs. Sandler and Newman are in possession of the correspondence that took place between them and Dr. Hyamson over a long period afterwards. But not until the indefatigable Treasurer of the Building Committee, Mr. Criger, became an officer of the congregation, did the present Building Committee come into existence, which has resulted in the amalgamating of the two congregations, whereby now perfect peace and harmony reign in the community. I most faithfully aver that there is one, and only one, gentleman in Cork who is, and always was, against peace in the community. Of course, Mr. Goldfoot does not count, because he is not a member, nor does he subscribe towards the Building Fund. The community, especially the Building Committee, was pestered with letters in the local Press from Mr. Gooldfoot, who never omits to remind the readers that he is trustee of the communal properties. We, however, take no notice of him. But Mr. Goldfoot is not correct in calling himself trustee. He is in reality the proprietor.

Some sixteen years ago, two house properties were bought (freehold) with money collected outside the Cork Community, for the purpose of building a synagogue and schools. The Community elected four trustees, namely, Prof. M. Hartog, the late Rev. Mr. Myers and Messrs. S. Criger and G. Sayers. After completing the purchase, there was about £250 still short of the cost of the properties. The well-known philanthropists, Lord Swaythling (then Mr. S. Montagu), Messrs. N. L. Cohen, F. D. Mocatta and Claude G. Montefiore guaranteed the money with the Provincial Bank. The terms of the agreement were so generously couched that neither the community nor the trustees were responsible for the debt, nor could the properties be seized for the debt. A jealousy crept up in the community, instigated by some gentlemen who did not see why Messrs. Criger and Sayers should be trustees of the properties. A good opportunity for removing them offered itself when the two trustees were elected President and Treasurer of the Congregation, and after legal proceedings the Recorder of Cork made an order that Messrs. Spiro, Goldfoot, and N. Sayers be the trustees instead of the above-mentioned four. Of course, whoever was loudest in condemning the old trustees had the best chance himself to become trustee. For the past fourteen years the trustees have been collecting the rents, which amount to £27 10s. per annum, for the purpose of paying off the £250. There is to-day still a balance due to the Bank. But ever since the present trustees took over the management there has been no peace. Members have been driven away. Only a limited few were members, while the illiterate and indigent who did not pay had votes. They were retained in order to keep a minute-book and pass resolutions, and pass statements without criticism. When Dr. Hyamson was here he ascertained these facts, and it was due to the learned Dayan that the people roused themselves from their lethargy and elected a Building Committee, and invested the Committee with full powers to deal with the premises. When the Building Committee had plans ready and passed and the builder engaged, the latter and the executive of the Committee received solicitors' letters from the trustees telling them not to dare touch the premises. As we wanted to get the fund money and deal with it as we had done hitherto, we were advised to get a copy of the deed of the properties. Then we discovered that the premises had been converted into personal and private properties of the three trustees. I had the copy sent to the Beth Din, who kept it for some time, and who will bear out my statement. I need hardly tell you that the trustees were alarmed. To prove to you how the Committee tried to avoid the publicity of court proceedings, we allowed them to remain trustees on condition that they sign a declaration that the properties belong to the community, and that by a majority of three-fourths of the community the present trustees can be removed and new ones appointed. Messrs. N. Sayers and Spiro signed the Declaration, but Mr. Goldfoot refused to sign. Mr. Goldfoot will shortly be brought before the court and doubtless removed from the trusteeship. I am, desired to request you, in the name of justice and fair play, to give publicity to the above facts so that the honour of the Building Committee and that of Dayan Dr. Hyamson may be vindicated.

Dublin. At a meeting of the Agudath Israel, held on Sunday at the Lombard Street Synagogue (the Rev. A. Glickman in the Chair) the following were elected: Rabbi I. M. Yosselson, President; Rabbi M. O. Matlin, Vice-President; the Rev. A. Glickman, Treasurer; Mr. B. Ordman, Hon. Secretary; and a Committee.

At the annual meeting of the Holy Burial Society held last week the following were re-elected:—Mr. J. Isaacs, president; Dr. G. S. Wigoder, vice-president; and Mr. M. Grinspon, treasurer. A committee was also elected.

Edinburgh. The Jewish Lads' Literary Society has been formed here. The meetings are held in the Livingstone Hall every Sunday at four o'clock, and are open to all-comers. At the first meeting lectures were delivered by Mr. Harry Widuclevsky on "Jews, Past and Present," and by Mr. A. Berger on "The Life of Moses."

Hull. The first general meeting of the subscribers to the Hebrew Social Institute was held in the Grosvenor Hotel on Sunday, under the presidency of Mr. B. S. Jacobs. The large hall was crowded with a representative gathering. The Secretary (Mr. J. Lewenstein) read a report from the Provisional Committee showing the work that had been done during the few weeks within which the Institute had been formed, and from which it appeared that 133 persons had subscribed amounts from 1s. upwards, making a total of £33 in hand; sums promised and likely to be received totalled another £22. Included in the amount in hand were several shillings from working-men who had expressed a willingness to subscribe weekly small amounts in order to start the movement free from debt. After considering the report, it was resolved *inter alia* that no gambling be allowed in the Institute. The Chairman made a statement as to certain premises which he had inspected and which could easily be adapted for club premises. A Committee of Management for the ensuing twelve months was elected. Ald. H. Feldman, J.P., was confirmed in his election as President, Mr. B. S Jacobs as Vice-President, Mr. I. Bentley as Treasurer, and Mr. J. Lewenstein as Secretary.

Newcastle. The Jewish Literary and Social Society held its final dance of the season on Wednesday week. The M.C.'s were Messrs. Lionel Brown (Treasurer), who carried out the arrangements for the dance, A. B. Caller, M. W. Bloom, and Leslie Pearlman; and the stewards were Messrs, H. Horowitz, I. Lipman, and S. Abrahams.

Newport (Mon). Last Sunday, at the Jewish Literary Society, Mr. Henry Joseph, A.M.I.E E., delivered an instructive lecture on "A Modern Electric Power Station," which was illustrated by numerous lantern slides. Mr. Sol Barnett presided. A vote of thanks was proposed by Mr. S. Jacobs, and seconded by Mr. A. Hyams. Messrs. M. Jacobs, L. Jacobs, M. Harris, G. Barnett, and L. Harris took part in the discussion. It was proposed by Mr. S. Jacobs, seconded by Mr. M. Jacobs, and carried, that a sincere vote of congratulation be forwarded to Dr. Hertz on his recent appointment as Chief Rabbi.

Northampton. The Hon. N. Charles Rothschild recently delivered an interesting lecture on "The Struggle for Existence," to the members of the Northants Natural History Society, at the Town Hall.

At the Hebrew Literary Society last Sunday (the Rev. S. Wolfe in the chair), a debate on "Reforms" was opened by Mr. N. Morris. The Chairman, Messrs. N. Morris, Redstone, Bernstein, S. Wilkes, Ivan J. Collins, A. Morris and the Rev. Edwin Collins were the speakers.

Last Saturday evening, the Rev. Edwin Collins delivered a lecture at the Public Library to school children on "Fairy Tales."

Nottingham. A successful concert and dance was held at the Victoria Hall on Monday by the Hebrew Ladies' Benevolent Society. Thanks, proposed by the Chairman, Mr. H Coster, were accorded to the President, Mrs. E. Silverstone; Treasurer, Mrs. A. Srogov; Hon. Secretary, Mrs. C. Field; and Mesdames Silverberg, Fine, Lazarus, Harris, Levy, and Bercovitch, who gave their assistance.

Portsmouth. A generous offer of all the necessary books for study, together with prizes needed for the Talmud Torah School, has been made by Mr. D. Langer, on behalf of Mrs. Langer, in memory of her father, Mr. Lorie.

Ramsgate. Mr. J. Jones presided over a large gathering at the ninth annual meeting of the Jewish Literary Society on Sunday last at Montefiore College. His encouraging report was read and thanks were offered to the committee of the Ramsgate Endowment for the use of the premises of the Montefiore College placed at the disposal of the Society. A letter of congratulation was read from the Haham. The Society has nearly sixty members.

Southport. After the recent purchase of the synagogue property and on the completion of the necessary alterations and decorations, it has been decided to hold a re-consecration service and official opening ceremony. The hon. officers, Messrs. S. M. Harris, President; Louis Abrahams, treasurer; and E. Dalberg, hon. secretary, have been appointed a special committee to carry out the arrangements.

Sunderland. At the Jewish Literary and Debating Society last Sunday, Mr. I. J. Golding read a paper on "Lord Beaconsfield." A discussion followed, in which Messrs. H. Levine, E. Rosenstein and J. Rubin participated. Mr. Golding's paper was much appreciated.

A WARNING.

We desire to warn the public concerning a young man who has visited prominent members of the community during the last few days in several provincial towns, describing himself as the son of Mr. M. Duparc, and in some cases as representing the JEWISH CHRONICLE. As a matter of fact, Mr. Duparc's sons were in London at the time these visits were paid, and no one of the description represents the JEWISH CHRONICLE.

LONDON UNIVERSITY ZIONIST SOCIETY.—On Sunday, the 16th inst., the last meeting of this Society for the present session is to be held at Jews' College. At this meeting Dr. Redcliffe Salaman will lecture on "Jews and Assimilation." The meeting will be open to any ladias and gentlemen who may care to attend.

WINTER DIET.

In cold weather it is absolutely necessary to give careful attention to our daily diet. To combat successfully the troubles that winter brings we must be well nourished. Foods that merely fill the stomach and appease the appetite are not sufficient. What we require and must have is pure, sound, and efficacious nourishment. Some of the most valuable foods are the cheapest so far as money is concerned. The most striking example of highly-nutritious concentrated food that can always be bought at a low price is the Greek Currant. This little dried grape is a veritable store-house of nutriment, and just the ideal food required at all times, especially in winter. It is merely a case of Nature craving for Nature; because to feel hungry is natural, and to satisfy it with Nature's own pure product is strictly in keeping with the fitness of things. Currants contain more than 80 per cent. pure nutriment—all put there by Nature. Quite immaterial is the form in which Currants are taken. Try these Recipes:—

Hominy Pudding.

2 ozs. hominy, ¾ pint milk, 1 egg, 1 oz. castor sugar, 1 oz. currants, and half a teaspoonful vanilla flavouring essence.

METHOD.—Boil up the milk and stir in the hominy, and allow it to stand for about an hour. Beat in the egg, sweeten to taste, and add the flavouring essence, also the currants. Pour the mixture into a buttered pie dish, and bake for about 20 minutes in a moderately heated oven. Dredge with castor sugar and serve hot.

Stewed Currants.

½ lb. fine currants, ½ pint water, ¼ lb. sugar, 2 cloves, 1 pinch cinnamon, strip lemon rind, cochineal.

METHOD.—Put water, cinnamon, cloves, lemon, and about 15 drops cochineal into a saucepan and boil 10 minutes. Thoroughly wash the currants, and stew them very gently for half an hour. Stewed currants are very nice served with milk pudding, blanc-mange, custard, or whipped cream.

ADMINISTRATION OF THE ALIENS ACT.

SEVERAL SUCCESSFUL APPEALS.

The officials under the Emigration Act have had a brisk time of it during these last few days, and have summoned Appeal Boards on three occasions since we last went to Press. Last Friday there were three appeals against rejection; at a sitting on Monday there were four appellants; and on the following day no less than nine appeals against rejection were lodged.

There was only one Jewish appellant at the sitting on Friday, when the Board comprised Mr. Enfield, who presided, Dr. Morris, and Mr. Urwick.

Mr. Isaac Landau defended the alien, SAMUEL WAHRHEIT, a native of Lublin, who came here to seek employment because trade was bad in his own country. He had left his wife and family behind, and intended to send for them when he established himself here. A brother who appeared said he desired to take the appellant into partnership with him, and on his undertaking the appeal was allowed after a little private discussion.

Sir RICHARD STAPLEY presided at the second sitting of the Board on Monday, and with him were Mr. Leonard L. Cohen and Mr. Briscoe. Three of the appellants were successful in gaining admission.

The first two appellants who had come here to seek employment, were admitted on undertakings being signed by prospective employers.

The case of HIRSCH WEINFELS, a Galician aged fifty, who described himself as a timber merchant, occupied the Board a considerable time. He had no trade, and had come here because he felt he would do much better in London.

The Enquiry Officer told the Board that he had called at the address produced by Weinfels on the previous day, but had found everything closed.

Mr. Cohen: Have you been there to-day?

The Officer replied that he had not, and another member of the Board pointed out that enquiries should have been made that day, in fairness to the appellent.

The Chairman remarked that he could not see how Weinfels would obtain a living here, but on the undertaking of a nephew, who promised to give him employment, and to look after his welfare generally, the appeal was allowed.

MEYER KLEIN was rejected on the ground that he might become a public charge.

There was a third sitting of the Immigration Board on Tuesday, at which there were nine appeals against rejection. The Board consisted of Alderman Sir George Woodman in the Chair, Mr. J. H. Polak, J.P., and Mr. J. T. Evans. Mr. Isaac Landau appeared on behalf of all the Jewish appellants.

The first appeal was that of JOINE GERSTEIN, which was allowed on an undertaking.

The appeal of JONAS KASEMIRKAS (a non-Jewish appellant) was rejected, the Chairman stating that no reliance could be placed upon the appellant's story.

An interesting appeal was that of PINCHAS GROSSMAN, a married man aged 38, who came here leaving a wife and five children in Russia. The Immigration Officer said the appellant had £4 6s. in his possession but had no offer of work. The appellant being called was asked why he desired to come here, and he replied that times were bad in Russia, and that his cousin to whom he was coming had offered to give him work. The Chairman asked how him his wife and children would be supported, and he said he would send money week by week. The Board showed a disposition to reject the appeal, the Chairman stating that the appellant had not said that he would afterwards send for his wife and children. Mr. Landau thought that too much should not be made of that point, as other Boards had taken the view that a man was afterwards bringing over his wife and children as an argument against admission.

The Chairman said that the appellant appeared to be undesirable, but Mr. Landau replied that the Board must find that he is undesirable within the four corners of the Statute.

The cousin had pledged himself to give at least 30s. to the appellant and keep him constantly employed. If the Board accepted that as an honest undertaking, added Mr. Landau, the case for admission was made out. The Act only contemplated the case of each appellant as he arrived here on its merits, and the Board had no right to look at future possibilities.

The Board decided to confer *in camera*, and after a somewhat prolonged deliberation the Chairman announced that the appeal would be allowed. He said he was not in sympathy with the appellant, but he thought the legal point raised by Mr. Landau was quite a good one and that they had no option but to allow the appeal.

The next case was that of Miss LEIE KAWARSKY, a young girl of twenty-one, said to be a dressmaker. The Immigration Officer said he rejected her because he was not certain as to her safety here, as she was travelling alone. The girl had told him she was travelling to a Mr. Zack, a ladies' tailor, and enquiries had confirmed her story. Mr. Zack was called, and said he was a relative, and would give the girl work and look after her.

The Board were of opinion, however, that there was not sufficient accommodation at Mr. Zack's house.

An official from the Sarah Pyke Home, who attended, said that his Institution were satisfied of the girl's respectability, and were quite prepared to find her a home pending more suitable accommodation.

The Chairman said it was very kind of the Home to take interest in these cases, and on the understanding that she would go to the Home, the appeal was allowed.

The next appeal was that of Mrs. MALINA, who came here accompanied by her little boy Chone, aged eight. The Immigration Officer said she had told him she was coming to London to re-join her husband, but she did not know where he was. Mr. Landau said the case was quite in order, that the husband was present, and was prepared to take charge of his wife and child. The appeal was immediately allowed.

The appeal of MEYER ERMAN, who desired to join his brother in Leeds, was rejected on the ground that the brother was only a journeyman himself and that there was no definite offer of work for the appellant.

NATURALISATION OF ALIENS.

TO THE EDITOR.—From Mr. M. H. VALENTINE, 46, Murray Street, Higher Broughton, Manchester.

SIR,—I have no wish to minimise the commendation awarded in your last issue by Mr. Herbert Nathan to the Manchester Liberal Federation, and to some members of the Liberal Party, for the part taken by them in getting the naturalisation fee reduced. But there were other forces at work which brought about this desirable result, and which in justice should not be overlooked. When Sir John Randles, the Conservative candidate for Parliament in North-West Manchester, was before the constituency, he gave an explicit pledge to the Jewish voters that he would use his best efforts to remove the grievances affecting them both in the Naturalisation Act and in the Passports question. Right loyally has Sir John kept his word. I am not alone in thinking that the climax arrived at in the first question is in considerable measure due to the persistent attitude taken up by Sir John.

Similarly, the hon. gentleman has been equally persistent on the Passports question: and if his action in this direction has not met with the success it deserves, we may rest assured that Sir John will not allow the matter to slumber nor relax his activity in urging Sir Edward Grey to use his powerful influence with the Russian Government to cancel an enactment which inflicts gross injustice on British Jews.

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UNITED SYNAGOGUE.

THE ANNUAL REPORT.

In view of "Budget Night" at the Council of the United Synagogue next Thursday, the Treasurers (Messrs. C. Stettauer and Evelyn de Rothschild) have issued the forty-third annual report of that Institution.

The Treasurers appropriately open the report with the following comment on the

Election of Chief Rabbi.

The question which has overshadowed all others during the past year has been the election of a Chief Rabbi. At the moment of penning these lines this difficult and all-important problem is still under discussion, and having regard to this fact, although the seriousness of the subject demands a place in the annual report, the Treasurers abstain from dwelling thereon beyond this brief allusion. They may, however, be permitted to express the opinion that the Conferences which have been held between delegates representing practically the whole of British Jewry were marked by an earnestness which speaks volumes for the future cohesion and solidarity of the community. The whole atmosphere of the meetings was such as to inspire the hope that on the election of a Chief Rabbi the high aims and the noble cause which the delegates had at heart will be strengthened, and East and West, London and the provinces, will be drawn closer together in an indissoluble bond of brotherhood. It is too early yet to speak of the duties which will devolve on the proposed Chief Rabbi's Committee or how in course of time the work of such a Committee should be developed, but with statesman-like handling it can be made an important factor for bringing into line the different component parts—both lay and clerical—which make up the body politic of our community.

While on the subject of the Chief Rabbi, reference mav here be fittingly made to that portion of the report which deals with the Chief Rabbi's Fund. The number of congregations contributing to this Fund has increased from 68 to 105, the increase being accounted for by the fact that certain bodies took advantage of the provision made in the scheme for the election of the Chief Rabbi by paying a contribution, so as to enable them to participate in the election. The amount received, which includes some arrears of previous years, was £342, as compared with £295 in 1911, Incidentally, the fact is mentioned that the expenses of the visit to England of two applicants for the office of Chief Rabbi were generously defrayed by Lord Rothschild. As to future outlays in connection with the Chief Rabbinate, the Treasurers state that a large expenditure will have to be incurred in the near future for making permanent provision for office and living accommodation in the neighbourhood of East London for the new Chief Rabbi.

Projected Further Synagogue Accommodation.

After reference to the new synagogues to be built at Stamford Hill and Brixton, the Treasurers again draw attention to the need of providing further synagogue accommodation in the outskirts of London. A few Jewish residents of Ealing, having approached Mr. Leopold de Rothschild with the view of helping them to establish a synagogue in the district, it was found on enquiry that the number of Jewish families there did not justify such a course, but, on the other hand, it was ascertained that the necessity did exist for making some tentative provision for the public worship and for the establishment of religion classes. Arrangements in this direction were brought to a successful conclusion by the Rev. G. Prince, of the Hammersmith Synagogue, who organised services on the High Festivals and has organised classes, conducted by him, which, beginning with six children, now have thirty-three children registered on the books. On the subject of meeting the spiritual needs of Jewish residents in other suburbs, the Treasurers state :—

It is well known that a number of Jewish families have settled at Golder's Green, Finchley, Harringay, Wood Green, Walthamstow and other suburban districts, and a similar experiment to that, which has been successfully carried out through the medium of the Hammersmith Synagogue, might be systematically pursued by the managers of the respective synagogues adjacent to such districts. The Treasurers venture to think that the importance of keeping in touch with these scattered elements of our people, and of nursing them from infancy to maturity, so that in the course of time they themselves should grow into and form a strong outpost for further religious activity, should appeal with tremendous force, especially to the Ministers and Readers of the synagogues concerned. There can be no question that there exists at the present moment a wide field for local energies and that the pursuance of a policy on the lines indicated must inevitably tend to the religious and moral advantage of the whole community.

The Income and Expenditure.

The gross ordinary income for 1912 was £42,349, an increase of £366 on that of 1911, and of £1,159 on that of 1910. In considering these figures, it must be borne in mind that in 1912 there were practically no receipts from the New Synagogue owing to its closing. The gross ordinary expenditure was £38 411, as against £38 835 in the previous year, a decrease of £424. The gross ordinary revenue of the constituent synagogues was £35,931, an increase of £507, and the expenditure was £21,302, or £746 less than in 1911. Ten synagogues had nett surpluses of £1,667, after providing £1,573 for the deficits of the remaining six synagogues.

Membership and Marriage Statistics.

The total membership at the end of 1912 was 8,182 (5,180 males, 2,846 females, and 157 assessed members), against 8,276 in 1911. The reduction is due to the closing of the New Synagogue.

The number of marriages solemnised during the year at constituent synagogues and metropolitan synagogues, outside the United Synagogue was 1,505, against 1,426 in 1911.

The Constituent Synagogues.

The returns from the constituent synagogues show that with one exception all had increased revenues, and save at the St. John's Wood and Hampstead Synagogues, which were full in 1911, all the others had increased their membership. The only synagogue to which reference other than that of a financial character need be made is the Bayswater. This synagogue will in the course of the present year celebrate its jubilee, having been consecrated on July 30th, 1863. A brief review of its history is given by the Treasurers in the prefatory portion of their report.

Philanthrophic Work.

This work, the Treasurers remark, may be characterised as mainly extra synagogal ; it has been cheerfully assumed by the Council in the strong belief that, side by side with the provision of synagogue accommodation, which is and should be the primary point in their charter, means should be at hand for providing religious instruction, for affording religious consolation to the sick and the downcast, and for giving succour to the distressed—alike to the members of the institution and to the stranger.

The details of this branch of the United Synagogue's operations are set forth in the reports of the various committees, under whose supervision it is undertaken. The Overseers of the Poor expended on old age pensions, grants and advances for trade purposes, and other grants from bequests and trust funds, £2,895, in addition to £540 voted from the general funds of the Synagogue. A further sum of £278, the annual gift of Messrs. N. M. Rothschild and Sons, was distributed as old age pensions. The total expenditure of the United Synagogue for charitable and educational objects was £8,750. From the £1,196 received as contributions to the Mutual Aid Fund, £932 was distributed in loans and grants to seven cases and annual allowances to fourteen cases.

The Centre in Whitechapel, which is the headquarters of the Committee of Workers among the Jewish Poor, was open 227 times, and 1,871 cases were dealt with as against 2,282 cases in 1911. This decrease, the Committee point out, may be due to the fact that the Visitors for the Burial Society have dealt at the Centre with many cases that would otherwise have come before the Ministers on the rota.

The report of the Board of Management of the Beth Hamedrash and Jewish Institute records that 968 cases (476 ecclesiastical and 492 civil) were dealt with during the year. The attendances at the Jewish Institute in 1912 were 111,201, and its library now comprises 6,511 books.

Gratification is expressed by the Visitation Committee at the restoration to health of its Chairman, Mr. Louis Davidson, whose interest in its work, over which he has presided for upwards of thirty years, is as keen as ever. The receipts of the Visitation Fund amounted to £1,248 and the expenditure to £1,256. The statistics of the Discharged Prisoners' Aid Society show a large and satisfactory shrinkage in the number of persons imprisoned as compared with the earlier years of the Society's activities. The figures are :—342 in 1912 as against 717 in 1904. The discharged cases dealt with by the Society were 144 men and 4 women. A tribute is paid to the unremitting zeal and attention in the discharge of his important duties of Mr. S. Rehfisch, the Superintendent.

Burials.

The total interments of deceased persons undertaken by the Burial Society were 1,348, against 1,579 in 1911, a decrease of 231. In the case of children under four years of age the deceased mortality is especially marked. The charity funerals were also fewer, viz., 532 against 692 in 1911. Of the total interments 1,114 were of non-members of the United Synagogue. The four Associate Synagogues, four other London synagogues and the Southend Congregation have burial arrangements with the United Synagogue. The total ordinary income of the Burial Society was £12,147.

As for many years past, the large volume of statistics has been compiled with customary lucidity by Mr. Philip Ornstien, the Secretary of the United Synagogue, who is to be specially congratulated this year on the result of his work, for at the time when this report was taken in hand, Mr. Ornstien was additionally occupied with the important labours incidental to the Chief Rabbinate election.

ANGLO-JEWISH ASSOCIATION.

A meeting of the Council of the Anglo-Jewish Association was held on Sunday at the Great Western Hotel, Paddington. There were present :—

Mr Claude G. Montefiore, President, in the chair, Sir Matthew Nathan, G.C.M.G., Dr. A. Harold Levy, Messrs. Ludwig Ash, Joseph Cowen, F. B. Halford, Coleman P. Hyman, B. Kisch, H. M. Kisch, C.S.I. (President of the Bristol Branch), Harry R. Lewis, H. G. Lousada, H. M. Loewe (President of the Cambridge Branch), Lionel Lowy, L. S. M. Pyke, A. L. Samuell (President of the Cardiff Branch), I. Seligman, Oswald J. Simon, Selim Solomon, Meyer A. Spielmann, and A. E. Sydney.

The Chairman welcomed Dr. A. Harold Levy and Mr. Ludwig Ash, new members of the Council.

The Treasurer (Mr. Isaac Seligman), presented the financial statement, which showed a balance at the bank of about £212. On the other hand, there was a sum of £1,000 owing to the bank and an amount of £422 indebted to Legacies Investments account. He pointed out the serious state of finances of the Association and said he trusted the dinner which was to be held on May 6th would result in the collection of a sum which would retrieve the situation.

The Chairman associated himself with the remarks made by Mr. Seligman and said that the dinner would not be a success unless everybody played his or her part, and he would like to urge on members of the Council collectively to attend any meetings of the stewards which might be called. He trusted that every member of the Council would use his or her best endeavours on behalf of the dinner.

Legacy from the late Mr. S. B. Pincus.

Mr. H. G. Lousada said that Mr. S. B. Pincus (who had been a member of the Council for many years) had died in Berlin last December. He bequeathed to the Anglo-Jewish Association a sum of 20,000 marks, but he coupled with it the condition that 5 per cent. of the capital amount should be paid quarterly to a brother of his (who was 73 years of age) until his death. Unfortunately, his estate had not turned out to be sufficient to pay all the legacies in full and, therefore, it was quite possible that the Anglo-Jewish Association might not receive the full amount of 20,000 marks. With regard to the 5 per cent., there was nothing in the rules of the Association to preclude them investing the money to produce that revenue.

Mr. Algernon E. Sydney proposed that the matter be left in the hands of the President, the Treasurer, Mr. B. Kisch (the Chairman of the Executive Committee), and Mr. H. G. Lousada.

The motion was agreed to.

Report of the Executive Committee.

The Executive Committee presented the following report :—

Schools.—The Aleppo School has asked for a grant to permit more hours a week to be given to the teaching of English. The teacher (a Syrian, who studied one year in England), has sent a report, in which he lays stress on the importance of the language in Aleppo. The Executive Commitee recommend a grant of £32 (800 francs), being half of the amount required. The other half will be provided locally.—The Bombay School has sent the names of the new Executive and Committee of the School, and copy of a resolution of thanks to the late Hon. Secretary, Mr. Jacob I. Aptekar, for his services during his year of office. Several months ago the Council voted £36 for the salary of a teacher of English at the Ispahan School. The teacher then in view was unable to accept the appointment. Another has now been engaged who is approved by the British Consul-General, and whose salary for the present will be about £28. He will teach three half days in the week.

With regard to the Bombay School, the Secretary stated that since the meeting of the Executive Committee the report of the Government Educational Inspector had been received, of which the following is an abstract :—

The accommodation is ample and the rooms are well lighted and ventilated, and the surroundings are healthy. The equipment is also fairly efficient. The teaching staff is adequate and well qualified. The school teaches up to the Matriculation Standard. The progress in the school, on the whole, is satisfactory, and reflects credit upon the head master and his assistants. Drill in the school is very smart and impressive and reflects credit on the energetic drill master. Gymnastics are also encouraged. Cricket is also encouraged. The arrangement for physical exercise cannot, however, be said to be satisfactory, though the school has a large compound which can be very well used as a nice playground. The manners and behaviour of the boys under examination were very good. The discipline and moral tone of the school were also satisfactory. The School Committee evince undoubtedly a keen interest and the good work in the school is mainly the effect of their watchful supervision. The usual fixed grant may kindly be sanctioned.

Mr. H. M. Loewe said that he had had indirectly a testimonial to the work done in the Bombay School. He had been correcting the Scripture papers in the Cambridge Local Examination and there were fifteen papers from Bombay, all of which were very good.

It was resolved to convey to the Committee the Council's appreciation of their work.

The recommendation of the Executive Committee to vote £32 to the school at Aleppo, being half the salary of the English teacher was adopted.

Proposed International Organisation.

The Chairman confidentially reported the outlines of a scheme for a permanent International Jewish Organisation to deal with the interests of Jews abroad.

The scheme was approved after a brief discussion of some of the details.

It was stated that the Cambridge Branch would hold its annual Purim celebration in London this year, at which all members of the Association would be welcome.

WESTMINSTER JEWS' FREE SCHOOL.

ANNUAL MEETING.

In the absence of Mr. Louis Davidson, the President, Mr. CLAUDE G. MONTEFIORE, the Vice-President, occupied the Chair at the annual meeting of subscribers, which was held yesterday week, at the School, Hanway Place.

The Chairman welcomed three new subscribers, former pupils of the School.

In moving the adoption of the annual report, Mr. MONTEFIORE said that the attendance was being well maintained, the average number on the roll for the past year being 256 boys and 243 girls. Miss Sybil Rubinstein had resigned the position of assistant mistress after twenty-three years' service, and he took that opportunity of placing on record the high appreciation of the Committee of her devoted and zealous services. Miss E. B. Falck had relinquished the post of Visitor to the Children's Care Committee, and the General Committee felt much indebted to her for the very able and conscientious manner in which she had carried out her duties. Her work was being taken over by her sister, Miss H. Falck. Meals continued to be supplied to the necessitous children, the cost of which was no longer defrayed by contributions from members of the Committee, but was borne by the London County Council. Arrangements had been made with the authorities of the Emily Harris Home by which the children were enabled to have their dinners at that Institution with more comfort than was possible on the School premises. Boots were distributed to needy children, the funds being provided by the interest on the bequest of the family of the late Miss Gertrude Moss. The Jewish Schools Boot Society also donated a hundred pairs of boots, and clothing had been received from Messrs. Rothschild, Miss Emma R. Lucas, Miss Neumegen and the Needlework Guild of the West London Synagogue Association. The School

CONTINUED TO MAINTAIN THE HIGH STANDARD OF EFFICIENCY

which had been its tradition in the past and to which the reports of His Majesty's Inspector and the London County Council Inspector had borne eloquent testimony. Metal-work as well as wood-work had formed part of the curriculum of the boys' department, and laundry-work, practical cookery and drawing were taught to the girls. Attention was paid to the physical education of the children. Swimming was taught in both departments, and many certificates for proficiency had been gained. The Hebrew and religious instruction maintained its high level and had met with the entire approval and satisfaction of the honorary examiner, Dayan Feldman. The additional afternoon Hebrew and religion classes, which were established by the Committee in their anxiety that more time should be given to these subjects had more than fulfilled the expectations entertained of them. Although the classes were voluntary the attendance was almost as large as that during recognised school hours. The cost was fairly heavy, but the managers who defrayed it recognised that the money was being well expended. He was sorry to have to report the resignation of Dayan Feldman as examiner. They were all deeply grateful to him for his past services. Having referred to several other branches of activity at the School, and to the receipt of legacies of £100 each from the late Mr. E. J. Loewé and the late Mr. Nathaniel Louis Cohen, the Chairman reminded the community that although the larger portion of the expenses for the carrying on of the work of the School was paid by the London County Council, there was still a proportion, which was very considerable, that had to be borne by themselves. A certain amount of money was year by year required for repairs, and the

SALARIES TO THE TEACHERS FOR CONDUCTING EXTRA CLASSES

also had to be found. In the circumstances, the falling off of the subscriptions and donations was a very serious matter. While he was gratified to see additional subscribers, who were ex-pupils of the School, yet he would like to see a more generous reponse from other members of the community. The School had in every way justified its existence, and the extra advantages and facilities it afforded were greatly appreciated. He thought it was significant that less than a dozen parents of the boys and girls attending the School were born in this country. In conclusion he said that the School had sustained heavy losses during the year by the death of several old and valued friends of the Institution, among them Sir Edward Sassoon, an Hon. Vice-President, who acted as Chairman at the last Festival Dinner in 1898, Mr. N. L. Cohen, Mr. D. L. Isaacs, and Mr. D. C. Stiebel.

Mr. PHILIP S. WALEY seconded the motion, which was carried.

The Question of Legacies.

Mr. ARTHUR STIEBEL, the Treasurer, in moving the adoption of the balance-sheet, attributed the decline in subscriptions to the deaths of old subscribers. At the present moment, however, he thought the financial statement was fairly satisfactory.

In seconding the motion, Mr. DANIEL ANGEL deplored the seeming lack of interest taken in the School by the community at large.

The Rev. GERALD FRIEDLANDER asked whether it was not generally understood that bequests left to the School would be funded.

Mr. P. S. WALEY felt sure that sooner or later the School would be taken over entirely by the London County Council and with it any funded property the School might have. Considering this he did not think it a wise policy to invest money bequeathed to the School, but rather to expend it on current needs.

The CHAIRMAN said that if legacies were left for certain specified objects, such as for religious and Hebrew training, there would be no fear of the money ever being used for other purposes.

The balance sheet was adopted.

The CHAIRMAN regretted to announce the resignation of Mr. Arthur Stiebel from the Treasurership. Mr. Stiebel had rendered valuable services to the School and he moved a vote of thanks for the work he had done on their behalf.

Mr. WALEY seconded the motion which was carried.

Mr. MONTEFIORE said he was glad to announce that Mr. Claude Lousada would succeed Mr. Stiebel in the Treasurership.

On the motion of Mr. WALEY, seconded by Mr. ANGEL, thanks were accorded the Chairman.

The report of the Children's Care Committee states that the total number of meals given during the year was 5,136 dinners and 400 breakfasts. Up to July last the cost had been defrayed by voluntary donations. Medical examinations had been conducted each term and spectacles were supplied free of cost, or partly free to necessitous children. The After Care Committee kept in touch with ex-pupils. Eighty-four children were sent to the country under the auspices of the Children's Country Holidays Fund.

MARYLEBONE JEWISH SOCIAL AND PHILANTHROPIC SOCIETY.—At a literary evening held at the "Delico" Restaurant last Sunday Dr. Salkird delivered an address on Zionism. A vote of thanks was moved by R. Gluckstein, President, and seconded by Mr. S. Freedman, Vice-President. This was the first literary evening of the Society. A selection of classical music followed. There was a large attendance.

JEWS' FREE SCHOOL OLD BOYS' CLUB.—The Committee have arranged to hold another of their popular dances in the School Hall on Sunday evening.

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Cure COUGH, COLD, HOARSENESS and INFLUENZA.
Cure any IRRITATION or SORENESS of the THROAT.
Relieve the HACKING COUGH in CONSUMPTION.
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WITH THE . . .

"Children of the Ghetto."

. . . BY ONE OF THEM . . .

A reference last week to the need of a Yiddish handbook for English students, has reminded me of the inclusion of some pithy dialogues in the publication of which Dr. Joseph Jacobs is part author. One of these is particularly appropriate just now, when citizenship and its attendant advantages are attainable at a considerably reduced fee. Two foreigners, runs the Yiddish version, met at the corner of a street. Said one: "How smart you are! Your clothes are well brushed, your boots are well polished, and so is your face. Why do you take all this trouble? Nobody knows us here." The other replies that he is about to seek work "and people here think a lot of a man's outward appearance . . . . they judge all of us by each of us, and if I were dirty and slovenly they would despise, not alone me, but you and all of our race and creed." Later, the two met again. The first man, as smart as ever, was faced with the question "Why, seeing that you have work, do you trouble to keep yourself so clean?" His friend laughed and said "I think as much of myself as I do of other people, and if I take that trouble for them, why should I not take it for myself?" This is all very uplifting and very entertaining, but one is led to the conclusion that far too few of our foreign brothers and sisters have read and digested these interesting episodes.

Jump into any tram or 'bus bound eastward, and scan the appearance of some of the male alien passengers. They seem to dress as disreputably as they can. They appear to be deliberately careless of their personal appearance, and quite heedless of the impression they are bound to create among their more decent coreligionists and others not of their own faith. There are times when I have wished that our Ministers of religion would speak more plainly than they do on the virtues of self-respect; would thrust home the axiom that cleanliness is just as important as Godliness, and that soap and religious sincerity need not be utter strangers. Some of us, with an eye to the picturesque, may revel in these types which speak so eloquently of the "tribe of the wandering foot and weary breast." But a man can still lament the erstwhile tribulations of his race and yet keep himself tidy; though it would seem as if some are determined not to improve their appearance until the day when the Messiah comes to lead them home. Let no-one imagine for a moment that the writer is poking fun. He is but endeavouring to urge that the Ghetto spirit and Ghetto ways are not for these times, when hygiene is a religion and personal cleanliness a *sine quâ non*. As the manual rightly says: "They judge all of us by each of us." Let us bear this truth well in mind.

A Salvation lassie was telling me, in answer to an inquiry the other day—she was standing not far away from the Mansion House—that Jewish gentlemen had been largely contributing to the collection of Self-Denial Week. Best of all, in the majority of instances they needed no asking, which added doubly to the value of the gift. On the whole, I think we Jews have always been sympathetically inclined towards the social regeneration work of the Booth family. It had been the writer's privilege on one or two occasions to come into contact with the late General at his home at Hadley Wood, and he had always been most gratified at the General's admiration for our people and our faith. Mrs. Bramwell Booth, I know, enjoys the most friendly relations with Jewish communal workers in the Hackney district, and I think I referred some time back to the efforts she was making to establish a Jewish ward in the maternity home then in course of erection. Work of this kind rises far above differences of denomination.

The decision of the Jewish Board of Guardians to extend the system of farm tuition for certain of the lads under its care, is a reminder that we have heard nothing further of that scheme for a Jewish farm school near London, which was exclusively announced in the JEWISH CHRONICLE some time ago. Whether it was a lack of suitable land, hardly likely in these times, when broad acres are continually coming under the hammer, or an absence of moral and material support it is impossible to say. Nevertheless, the fact that the Board is sending its lads to a Hertfordshire farm school should encourage the promoters of the above-mentioned scheme to bring it forward in the coming spring. Not so very long ago the Hon. Rupert Guinness was showing me over his farm school at Woking, whither lads are trained before being drafted to Canada. There, I was told that the experiment would probably pay for itself in course of time, although, to be sure, the initial outlay was considerable, and the promoter a man of means, animated with the idea of peopling Canada, at all costs, with the very sort of worker of which it was most in need.

The report of the North-Eastern Jewish Ladies' Benevolent Society is a fine record of work quietly and effectively performed. Like many another organisation, it has felt the need of greater resources at its disposal and has consequently been obliged to restrict its operations to North London only. The Society recognises that the mere giving of doles and grocery should not represent the be-all and the end-all of an organisation such as theirs. Before help is granted, two Committee ladies "visit the homes of applicants" and incidentally make it a rule "to advise these poor people as to cleanliness and sanitation." Situations have been found for out-of-work beneficiaries, and wives and families have been assisted to join their husbands abroad. The objects of the Society are splendidly elastic, but it needs, and should readily obtain, a greater measure of local support. The Society meets at the Wellington Road Synagogue, Stoke Newington. Its annual ball has been arranged for March 18th at the Finsbury Town Hall.

Stepney's parliament is an accomplished fact. The Liberal and Conservative Whips are both coreligionists, whilst the Nationalist Whip is appropriately enough an Irishman. The Speaker is the Rector of St. George's-in-the-East, and the Deputy-Speaker Mr. J. D. Somper. It has been decided that a Liberal Government shall be formed, that the subscription shall be a shilling a year, and that this model legislature shall be conducted on approved traditional lines.

It would be interesting to know to what extent the reduction of the naturalisation fee will affect the activities of those firms and private organisations that have specialised in this branch of activity. Readers will recall that not so very long ago, the Grand Order of Israel established a special committee with the idea of making possible the acquirement of the facilities of naturalisation for its members. It instilled in the brethren that the desire to qualify for citizenship should transcend all else, and that to be known as a Jew and an Englishman was an honour worth striving for. It is hardly likely that these efforts will now be abandoned. One rather imagines that the removal of the bar of cost will lend an impetus to the further carrying on of this interesting phase of friendly society activity.

A reader wants to know why, if Mr. Isaac Benjamin has spent so many years in collecting for the London hospitals, he cannot now devote a little of his wonderful energy to the needs of the proposed Jewish hospital. Mr. Benjamin should be able to answer that enquiry himself. For my part, the surprising success of this veteran voluntary collector should stimulate others to do likewise. Those who speak so loudly from public platforms of the duty of the community towards the project would be the last persons in the world to rattle a collecting box under the eyes of the masses. Personal service is ten times better than propaganda. Let Mr. Benjamin continue to collect for his own hospitals and our own enthusiasts for theirs, and the day for the erection of the building will be appreciably hastened.

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Principal: MAURICE JACOBS, M.A.

Classical Honours, Oxon; Late Scholar and Prizeman of Wadham College, Oxford; Tutor for ten years to the sons of Leopold de Rothschild, Esq.

ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

REFERENCES:

The HAHAM, 193, Maida Vale, W.
Rev. MORRIS JOSEPH, 11, Gloucester Terrace, W.
Rev. Prebendary WOOD, D.D., M.V.O., late Head Master of Harrow.
D. L. ALEXANDER, Esq., K.C., 20, Old Square, Lincoln's Inn, W.C.
The Right Hon. ARTHUR COHEN, K.C., 5, Paper Buildings, Temple.
ARTHUR E. FRANKLIN, Esq., J.P., 35, Porchester Terrace, W.
Prof. ISRAEL GOLLANCZ, Christ's College Cambridge.
EDWARD L. MOCATTA, Esq., 98, Westbourne Terrace, W.
CLAUDE G. MONTEFIORE, Esq., 12, Portman Square, W.
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MARION H. SPIELMANN, Esq., 21, Cadogan Gardens, S.W.
LORD SWAYTHLING, 28, Kensington Court, W.

PROSPECTUS ON APPLICATION.

THE PROPOSED JEWISH HOSPITAL.

CELEBRATION BY THE NO. 1 BRANCH.

To mark the completion of the sixth year of its existence, the No. 1 Branch of the London Jewish Hospital Association held a dinner and ball at the Devonshire Hall, Hackney, last Saturday night, the function proving both a financial and social success. There was a large gathering, including representatives of all the branches in the various parts of London. The Chairman of the evening was Mr. L. J. GREENBERG.

Having referred to the pioneer work undertaken by the Branch, the CHAIRMAN thought it was hardly to the credit of the community that it should have allowed such an anniversary to have taken place, for after all these years it was high time that the project they had so much at heart should have been brought to a successful completion. He understood that the powers that be were opposed to the establishment of a Jewish Hospital on the ground that there could be nothing Jewish in potions or pills. He had no desire to contradict that statement, but those who showed opposition on that ground had entirely mistaken the real meaning and inwardness of a Jewish hospital. They did not appreciate what it meant to the stricken of their faith to be compelled to receive treatment in an atmosphere that was not Jewish, in surroundings that were unfamiliar and uncongenial. They did not appreciate the great part these factors played in retarding the restoration of the sick to perfect health. Those who were responsible for the agitation for the establishment of a Jewish hospital were, however, fully alive to all these matters, and were to be heartily congratulated in their endeavour to supply what it was in the nature of things impossible to obtain in the general hospitals. The day, he was sure, was not far distant when those who now stood aloof would come forward joyfully and generously to further the interests of the hospital movement. In conclusion he alluded to the qualities of determination that had marked the work of the founders of the movement, and which was the wonder and admiration of all.

Mr. I. BERLINER, the General President, in proposing "The Jewish Hospital," referred to the rapid growth of the branches that had recently sprung up in all parts of the metropolis. Considering the great opposition that the movement had to contend with, they had every cause to be satisfied with the progress that had so far been made. The site for the hospital had now been purchased and there was quite a substantial balance in hand. A sum of £22,000 would be required for building, and taking into consideration the great advantages that would accrue from a Jewish hospital, he thought the amount a modest one. He made an earnest appeal for continued support.

Mr. N. JACOBOWITZ, the Secretary, reported that the building fund had now been inaugurated and read a list of the first subscribers to it. He added that he had that morning received a cheque from their North-West London Branch amounting to £325. He took the opportunity of expressing the pleasure he felt at seeing among those present that evening not a few who had been responsible for launching the movement.

Mrs. I. LIEBSTER, the Vice-President, proposed "The Branch No. 1." The Branch had since its inception, she said, been the backbone of the movement and the example it had set had acted as an impetus to the younger branches. They were conscious of the fact that they were fighting a good cause and nothing, she declared, would now be allowed to stand in their way.

Dr. ANGHEL GASTER, the Treasurer, acknowledged the valuable services rendered to the movement by the chairman of the evening and the JEWISH CHRONICLE which had from the beginning espoused the cause and encouraged them to go ahead despite seemingly insurmountable difficulties.

Grace before and after the meal was recited by the Rev. Mr. Haffkin, one of the original founders of the Jewish Hospital movement.

THE LONDON JEWISH HOSPITAL MOVEMENT:
Its Juvenile Workers.

TO THE EDITOR.—From Mr. VICTOR BERLINER, President Juvenile Workers' Branch, 12, Stepney Green, E.

SIR,—May I call your readers' attention to the fact that the Juvenile Workers' Branch of the London Jewish Hospital are holding their annual fancy dress Cinderella dance, in aid of the Building Fund, at the St. George's Town Hall, on Monday, the 24th inst. This junior branch of our Association has a membership of between 800 and 900 young ladies and gentlemen, their ages ranging between 15 and 19. The branch has fourteen honorary collectors, who, I am happy to say, have given a good account of their devoted efforts in aid of the Hospital.

We have heard recently that a great campaign is to be initiated by some prominent members of the community against the missionaries who entice the younger members of the community to join them, by inviting them to "socials" and various other forms of entertainment specially devised for missionary purposes.

"Socials," debates, and dances, etc., are arranged by the Committee of this branch of the London Jewish Hospital Association, at which on every occasion the hall at 41, Stepney Green, has been crowded, many having frequently to be turned away for lack of space. It has always been one of the objects of our Council of Management to promote these functions, and without fear of contradiction we can assert that they have kept many and many of our sisters and brothers away from the reach of vicious and raging perverters. This policy is, I need scarcely add, quite in accord with the general objects of the Hospital, because not the least important object the Hospital movement has in view is the shielding of our people from missionary wiles in the form of medical relief and attendance which is now so "liberally" proferred them by those whose life purpose is the weaning of our people from the faith of their fathers. We hold meeting regularly every Sunday at the Central Offices, and the officials always extend a hearty welcome to any visitors or intending members.

We heartily invite parents to our meetings, so that they may see the manner in which the business of the branch is carried on. We would further invite any of those ladies and gentlemen who have been carrying on the anti-conversion campaign, and then without doubt they will see for themselves the great good the Jewish Hospital movement is doing, even indirectly. I appeal to those ladies and gentlemen who are members of the various Social Unions, Literary Societies, Debating Societies, Talmud Torah Old Boys' Clubs, and Evening Class Students' Unions, etc., to help us to make the function on the 24th inst. a success by attending with their friends, and joining us in our good work.

VICTORIA WORKING BOYS' CLUB.

INTRODUCING THE RELIGIOUS ELEMENT.

Undoubtedly the Victoria Working Boys' Club, with its membership of three hundred and fifty, with a waiting list of nearly the same number, and with a "kiddies' section" comprising a membership of one hundred and fifty boys and girls, is the most popular and successful Jewish lads' club in the metropolis. In addition, the Club has working branches, the membership of which comprise old Victorians in New York, New Zealand, and Canada, and the somewhat recently-established branch in London is in a flourishing condition. The various branches are continually in correspondence with each other, and so the connection with the pioneer club is preserved, as are also the cordial relations which have always existed. The remarkable success attending the institution in Fordham Street is due almost in the main to the unsparing manner in which the small band of managers, headed by that most indefatigable of workers, Mr. Charles Sebag Montefiore, devote themselves to the interests of the lads. On the small number of managers, however, the work falls rather heavily, while with the addition of new workers an extension of the activities of the Club could be looked for. In the circumstances it is hoped that Mr. Montefiore's earnest and urgent appeal for more workers will not fall on deaf ears.

The large gathering which filled every available seat of the Pavilion Theatre were privileged last Sunday afternoon to witness some of the splendid work that was carried on within the walls of the Club. It was the occasion of the annual distribution of prizes and the display of the Club and a more enthusiastic audience it would be difficult to find, while a more enjoyable performance than that given by the members of the Club it would be difficult to imagine. For the nonce speeches took quite a back seat, just one being delivered in the course of the afternoon. The proceedings opened with a delightful exhibition of Morris dancing by the girl members of the "Kiddies Club," Miss Cissie White doing good work at the piano. The boy members followed with an exhibition of drill, after which the older members of the Club, under the direction of Mr. H. Joseph and Mr. H. Singer, gave a fine display of dumb-bell drill and exercises on the parallel bars.

Mr. MONTEFIORE, who was received with loud applause, in giving a *résumé* of the year's work, said that year by year he found his task grow more difficult, for year by year the Club went on in the same way, training up a continual fresh stream of young lads to become worthy of the race they belonged to and the community in which they found themselves born. And if they continued in this work, he felt sure they could not do better than continue to use the means they had adopted in years gone by. What they had seen that afternoon conveyed but an idea of part of the work that was done in the Club. The members were encouraged to indulge in all outdoor athletics, and every year the managers endeavoured to introduce new features in the Club. In the past year the Club had become part of the Jewish Insurance Society affiliated to the Manchester Unity, and another innovation was the holding of Saturday afternoon religious services for the members. It was now their intention of introducing as much of the Jewish spirit and religious element as possible in their club life. He expressed the hope that the parents of the members would ocasionally come to the Club themselves to see how profitably their sons were spending their time in an atmosphere that was both congenial and at the same time elevating. He valued the assistance of the parents in their work in keeping the rising generation from the streets in the evenings. He asked their help in what was now becoming to be recognised as a most important work in the community and a work that, perhaps, most influenced the young men of Jewry in this country.

The interesting programme was then continued, the various exercises in all cases being carried out with a precision and smartness that were the outcome of patient training.

The interesting function terminated with the presentation of the prizes by the Hon. Mrs. Gerald S. Montagu. The regimental band of the Jewish Lads' Brigade, under Bandmaster A. Jarvis, enlivened the proceedings by the rendering of several selections during the afternoon.

COSTERMONGERS AND THE AUTHORITIES.
A Tribute to the Police.

TO THE EDITOR.—From Mr. A. VALENTINE, President, Whitechapel and Spitalfields Costermongers' and Street-Sellers' Union, 44, Dock Street, E.

SIR,—The writer of your column "Children of the Ghetto," practises a picturesque style of comment. It is a pity he does not ascertain the facts of the material which he works up for that purpose. Did he, some of the mischievous and unpardonable blunders which blot the instalment in last week's issue would have been avoided.

Your correspondent states that "the greater proportion" of the street-sellers in Wentworth Street are "unrepresented" in any Union. Most of them are members of our Union. That is a small matter and I would not have troubled you about it alone. But he asserts that these poor people "at times are unduly harassed and pestered by the representatives of law and order." That, of course, means the police. A more flagrant perversion has never been made. Our people are so much indebted to the tolerance and forbearance of all ranks of the police that I should be false to my trust as President of this Union if I failed to stigmatise the contrary statement as untrue.

Where did your correspondent obtain his precious information? Did he have it corroborated? I will warrant the source was a tainted one. No words can be too generous in expressing the appreciation of street-sellers all over London for the attitude and manner of the police towards them whilst following their calling, and in no place does this apply with greater cogency than in the district of which your correspondent writes. The police who do duty there know the ways of the people and can even speak with them in Yiddish. There are in Wentworth Street a number of poor, old people who have small baskets from which they sell "baigels," cake, lemons, onions, beetroot, and other vegetables. The men and women are not enrolled in the Whitechapel and Spitalfields Costermongers' Union, but everything has been done by our own members who have adjacent stalls and by the police to ease the lot of these much to be pitied folks. They place their baskets in the middle of the roadway, which by regulation has to be kept clear for traffic. The patrolling constables turn the basket-holders to the sides of the road. Could they do less?

They could do more. They might, in pursuance of the letter of the law not to allow obstruction to vehicular traffic, drive the poor folk away, or take them into custody for repeatedly disobeying official instructions. But, Sir, the law is administered not merely in the stern letter of it, but in the spirit of kindly sympathy which is characteristic of the Metropolitan Police, nowhere more so than in the area where the members of our Union get their living. Justice as well as truth demands this protest.

BAYSWATER JEWISH SCHOOLS.—The following elections have been made at these schools: Mr. Leonard B. Franklin, President; the Chief Rabbi-Elect and Mr. Harold M. Wiener, Vice-Presidents; Mr. Harold M. Wiener, Chairman of Managers; Mr. Percy H. Schwarzschild, Foundation Manager, Hon. Secretary and Correspondent. The Committee have decided to commemorate the great services of the retiring President, Mr. Howard J. Walford, by hanging a large portrait of him in the school.

ZIONISM.

APPEAL FOR THE YEMEN JEWS.

The head office of the Jewish National Fund has issued an appeal on behalf of the Yemen Jews, which states in part:—

In Yemen 30,000 Jews are exposed, from the Arab tribes and their chieftains, to a brutal persecution and cruelty as would have done credit to a Haman. From this misery there is only one escape: emigration to Palestine. In spite of the dangers and difficulties of the long journey many Yemenites leave every day the abode of their sufferings and flee to the land of our fathers. Here as Ottoman subjects they find their human and civil rights. The immigration of our Yemenite brethren to Palestine means at the same time with the salvation of a Jewish stock an effective furthering of our work of colonisation. The Yemenites are called upon to supply a long-felt want in Palestine, viz., to create a Jewish workmen's element. In recognition of the great importance of the Yemenite immigration to Palestine, the National Fund has given 100,000 francs for the building of 100 dwellings. But as 2,000 Yemenites have already immigrated and new troops continually follow them, quite other means are necessary to do justice to the great task. May the thought that the relatively modest sum of 1,000 francs is sufficient to free a Jewish family from misery and ignominy and to settle it in Erez-Israel be a stimulus to every Jew to make it possible by dwelling-donations for the National Fund to fulfil the task.

Zionism not an anti-Government Movement.

The Russian Senate has annulled the verdict of the Odessa Court against the Zionist Marcus on the ground that it had been based on the false assumption that Zionism was an anti-Government movement. M. Marcus will have to stand for trial again.

DAYAN DR. HYAMSON AND THE TALMUD TORAHS.

TO THE EDITOR.—From the Rev. J. K. GOLDBLOOM, Principal, Redman's Road Talmud Torah, 7, St. Agnes Terrace, N.E.

SIR,—I would be very thankful if you would be good enough to allow me to put before your readers a few facts having reference to the services rendered by Dayan Dr. Hyamson for the Talmud Torahs, so that the lovers of Hebrew and religious education and the sympathisers of the Talmud Torahs may see how absolutely necessary it is for the community to do their utmost that Dr. Hyamson should remain in this country. Dr. Hyamson, besides being President of the oldest Talmud Torah in London (Great Garden Street), has always shown great interest in, and was always ready to support, Talmud Torahs generally. For instance, take the Redman's Road Talmud Torah, which had such a great struggle, especially during the first years of its existence, with the system of Ibrith B'Ibrith, from which arose much opposition. Dr. Hyamson always readily came forward to support the Management of that Institution in its work. About ten years ago, when the Committee had strong opposition to the system of Ibrith B'Ibrith, and even after the decision of the Beth Din, over which Dr. Hyamson presided, the opponents were not at all satisfied, and when a public meeting was called to support this Talmud Torah, Dr. Hyamson accepted the Chairmanship and helped us as far as lay in his power. He rendered us a signal service when he appealed for support to our Building Fund and, moreover, consecrated the new building. He delivered on that occasion a powerful and eloquent address, which stirred the hearts of those present, inducing them to do their utmost for our cause. Not long ago, when the best pupils of the Talmud Torah had a *Siyum*, on מסכתא ביצה, Dr. Hyamson also presided on that occasion, and delivered a Talmudical discourse, and this has often been done by the reverend gentleman for other Talmud Torahs.

It is, therefore, to be hoped that every effort will be made that Dr. Hyamson's visit to the United States will only be a temporary one, and that it should be our one desire that we should retain him in our midst.

EDUCATIONAL SUCCESSES.

IRENE VALERIE HYMAN, aged 10 (pupil of Miss Flossie Freedman), has been awarded 1st prize, £1 1s., and certificate for pianoforte playing, at the Stratford Musical Festival. The Adjudicator, Mr. Frederick Reddie, F.R.A.M., highly commended her playing, and predicts a brilliant musical career for this very talented little artist.

DALSTON SYNAGOGUE (POET'S ROAD) BETH HAMEDRASH.—The Dalston Synagogue is unique among the constituents of the United Synagogue in having attached to itself a Beta Hamedrash. The institution has been in existence for several years. It originated in the Minyan held at the house of the late Dayan Susman Cohen after his retirement. Subsequently to his death, the members wishing to perpetuate his memory, founded the Canonbury Beth Hamedrash, which, after many vicissitudes, now receives the hospitality of the Dalston Synagogue, thanks to the efforts of Messrs. A Blumenthal and F. S. Cohen, and the public spirit and consideration shown by the Honorary Officers, Board of Management and Secretary of the synagogue. Morning services are held daily at the Beth Hamedrash at 7.55, after which Rabbi S. M. Lazarowitch gives a short exposition on Mishnah. Mr. A. Blumenthal conducts a *Shiur* on Talmud during four evenings of the week till 9 o'clock. On Sabbath mornings an early service is held at 7.45. The management is in the hands of a joint committee consisting of Messrs. Felsenstein, Landau, Gugenheim, and Hirsch (Dalston Synagogue), and Messrs. Blumenthal, F. S. Cohen, Goldman, and Levinski (Canonbury Beth Hamedrash.) Mr. A. A. Felsenstein has been elected Hon. Secretary.

JEWISH INSTITUTE.—Last Friday evening the Rev. Arye Leib Lewin lectured on "The Devotion of Jews to Judaism." Saturday evening an illustrated lecture on "The Present Situation in Russia" was delivered by Mr. Max Hunterberg. The concert on Sunday was given by the Comedy Society Entertainers under the direction of Mr. H. Deyong.

TALKS TO CHILDREN.—The service at the Hambro' Synagogue on Sabbath afternoon was conducted by Mr. Isaac Goldston, the Headmaster of Christian Street School. About 350 children were present.

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NOTTING HILL JEWISH LADS' CLUB.—Last Sunday, a lantern lecture on "Russia" was given by Mr. M. Geffen. The lantern has been presented by Mr. L. E. White.

JUDAISM AND SUFFRAGISM.
A Correction.

TO THE EDITOR.—From Mr. P. J. HARTOG, M.A., B.Sc., 4, Berkeley Gardens, Campden Hill, W.

SIR,—In your report of my speech at the meeting of the Jewish League for Woman Suffrage, held on February 23rd, I am made to say that in Manchester "practically speaking, women had control of the police." I spoke from the briefest notes, so that I cannot say whether the error is due to myself or to your reporter. What I certainly intended to say was that in Manchester, women, by exercising the vote in municipal elections, had their share in the control of the police. If I am not mistaken, London is the only municipality in England in which the police are not controlled by the municipal authority.

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CONCERTS OF THE WEEK.

At the present moment, when there is so much interest taken in the works of the younger British composers, it is not surprising that so large an audience assembled at the Queen's Hall yesterday week, when the Edward Mason Choir, in conjunction with the New Symphony Orchestra, devoted the whole of its programme to new, or comparatively new, compositions. The opening item, a Symphonic Poem for voices and orchestra, "The Skeleton in Armour," by Mr. Rutland Boughton, was heard for the first time in London, whilst among the entirely new productions was a third group of "Rig Veda" Hymns, by Mr. Gustave Van Holst, arranged for female voices and harp accompaniment. Another novelty, the setting of an Irish legend, "The Banshee," for female voices and orchestra, by Mr. Leo France, in which the contralto solo was sympathetically interpreted by Madame Ada Crossley, proved itself a gloomy composition, with nothing striking either in melody or construction, and to which the two Folk Songs, "The Marching Song" and "Lord Maxwell's Good Night," by Mr. Percy Grainger, came as a welcome relief, fully deserving the hearty reception afforded them. The performance, as a whole, was a meritorious one, and the Choir may be congratulated on the sincerity of its work.

It is seldom that Miss Irene Scharrer fails to attract a large gathering, and at her pianoforte recital at Bechstein Hall on the same evening, she gave ample proof of her unimpaired virility of style. In Beethoven's Sonata in D, her rendering was certainly distinctive, and though occasional passages were over-emphasised and taken at too quick a pace, Miss Scharrer contrived to imbue the whole with expression and charm.

There was no lack of interest in the programme which Miss Lotte Liess presented at her vocal recital at the Bechstein Hall on Friday, for it included some of the most difficult and unfamiliar works in modern music, songs, which in range and variety, would have taxed the powers of a far more experienced artist, amongst them being Joseph Marx, "Windrader," and the "Waldsonne" of Arnold Schonberg, which bears such a striking resemblance to work of Strauss. Save for the lack of self-confidence, Miss Liess gave an excellent performance; her soprano voice is strong and flexible, and she showed later, by her interpretation of Liszt's "Die Tote Nachtigall," that she is also possessed of good musical feeling. Miss Dorothy Evens contributed violin solos with delicacy and charm, and able assistance was rendered in the accompaniments by Mr. Richard Epstein.

Amongst other items of an interesting chamber concert given at the Steinway Hall the same evening, by Mr. Thomas Dunhill was his well-written "Phantasy Trio" in E flat, for pianoforte, violin and viola, in which the composer was joined by Miss Jessie Grimson and Miss Rebecca Clark. Another trio by Josef Holbrooke, dedicated to Mr. Oscar Borsdorf, who himself took part in it, was warmly received.

The chief item of interest in the programme at the Symphony Concert on Saturday, at Queen's Hall, was Strauss's "Symphonia Domestica," a work which has not been heard in London for some time. In the interval Strauss's music has ceased to be an object of derision, and the work is now better understood. There are, of course, still many passages which, even with the best intentions in the world, cannot be described as music, but as a whole its appeal is now more readily responded to. The interpretation given by the orchestra was a very fine one. The soloist was Signor Ferruccio Busoni, whose playing of the solo instrument in Liszt's Concerto No. 2 in A, for pianoforte and orchestra, was masterly in the extreme. His technique is, of course, beyond criticism, and he displayed an artistic restraint which is somewhat rare among players of Liszt's concertos. These qualities were also apparent in his rendering rendering of his own arrangement for orchestra and piano of Liszt's "Rhapsodie Espagnole," written originally for pianoforte only. The programme opened with Balfour Gardiner's "Shepherd Fennel's Dance," which seems more and more exhilarating the more one hears it, and concluded with Wagner's "Flying Dutchman" overture.

After an absence of about twelve months, Mr E. B. Appleyard made a reappearance at the Æolian Hall on the same day. An exceptionally high standard of efficiency is demanded nowadays for pianoforte recitals, and it must be admitted that Mr Appleyard was not at his best. That he possesses a good sense of rhythm as well as technical ability is evident, but by reason of his occasional lapses of memory his renderings were not always impressive and lacked conviction. However, Mr. Appleyard displayed some of that charm and delicacy of touch for which he was praised last year.

In the evening at the 4th Annual Students' Invitation Concert of the Clapton Academy of Music, of which Mr. Maurice Arnold, R.A.M. (Warsaw), is the Principal, the students gave ample testimony of the conscientious training they receive, the technique throughout being extremely good Among those who contributed to the programme were the Misses Beatrice Gross, Esther Beder, Esther Cohen, Stella Myers, Mildred Cohen, Evie Fink, Annie Lewis, Yetta Lubsfeld, Ray Goldberg, Annie Trilnick and Irene Spiers; Masters Harry Seelenfreund and Isadore Goldberg. Miss Esther Beder and Miss Irene Spiers showed themselves possessed of distinct talent, and Miss Mildred Cohen has a promising soprano voice. Little Miss Annie Trilnick recited with great dramatic power. Madame C. Arnold, Professor of Violin, contributed not a little to the enjoyment of the evening by her very excellent renderings of "Faust" and Sarasate's "Zigeunerweisen."

A feature of communal interest was added to the concert given at the Alhambra on Sunday evening by the Meistersingers Orchestra, when Mr. Victor Lewisohn made his début as a reciter. In two sensational poems, "The Splendid Silence" (Nesbit) and "The Ministrel's Curse" (Ludwig Uhlan), Mr. Lewisohn displayed undoubted dramatic talent. He was accorded a gratifying reception, giving two encores, "A Study of two Cockney Children" and "A Definition of a Strolling Player," the latter being rendered in such a manner as to amply justify the last line, "In fact, I am an actor!"

Variety played a strong part in the vocal recital given by Miss Catherine Rossi at Steinway Hall on Tuesday. In a programme which was divided into groups of French, German, and English songs, Miss Rossi showed herself possessed of a pleasant, if not robust, soprano voice. One of her contributions to the programme was a "Boat Song," the words written by Mr. Montrose J. Moses. The number was sympathetically interpreted by Miss Rossi, with virility of expression, as well as a good quality of tone that promises well for its future development. Other contributions included songs by Edward German, Debussy, Schumann, Brahms and Max Reger, and a little group of American Indian songs which figured late on the programme, lent a novel interest. The accompaniments were in the skilful hands of Mr. Adolph Mann.

British composers must be grateful to Mr. Balfour Gardiner for the opportunities he gives them of allowing their compositions to be heard in public. Of the five items (all by British composers) which comprised the third concert of the series at Queen's Hall on Tuesday evening, three were "first performances." The most important of these was Von Holst's "The Cloud Messenger," an ode for chorus and orchestra, founded on a Sanscrit poem by Kalidasa. Though containing much of sheer beauty and true musical value, the work suffered from over-elaboration, the performance lasting for more than half-an-hour. The singing of the London Choral Society might easily at times have carried with it a

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MONDAY Evening, March 10th, and During the Week at 8.15, Mr. Joseph Kessler and the entire Company in a New Repertoire.
SATURDAY Evening, March 15th, Mr. Joseph Kessler will produce for the first time in London, Alexander Dumas' Great Play,
"EDMUND KEAN."
Mr. Joseph Kessler in the title role, supported by Madame Dina Feinman as "Anna Demby," and a Powerful Company.
Box Office open from 10 to 10. Tel. No. 165 East. All Seats Numbered. No Charge for Booking. PRICES: Orchestra Stalls 2/6; Stalls 2/-; Pit Stalls 1/6 and 1/-; Grand Circle 1/6 and 1/-; Gallery 4d. (Sat. 6d.).

greater sense of conviction. Mr. Grainger once again provided characteristic examples of his work, another folk-music setting ("Sir Eglamore"), though enjoyable, proving to be rather noisy. It was, however, well received. The New Symphony Orchestra again played finely.

CONCERT, DRAMATIC, AND OTHER NOTICES.

Miss Nina Ffonora (Aronoff) has been engaged to sing for the Brentford Football Association on the 13th inst. Miss Ffonora, who has become a member of the Golder's Green Operatic Society, has been given the part of Phyllis in their coming production of "Dorothy."

The members of the Stock Exchange are being attracted in large numbers to watch the merry unfolding and development of American company-promoting tactics as shown in "Get-Rich-Quick Wallingford," the farcical comedy which has "caught on" so unmistakably at the Queen's Theatre. The mirror has been seldom held up to nature as it is in this piece by Mr. Hale Hamilton, the best actor that America has sent us for a long time. Every word, every action tells, and the piece is a capital bit of dramatisation.

Mr. Boris Hambourg, who has just brought to a close his successful tour in Canada and the United States, will make his re-appearance in London this season, after an absence of three years.

Mr. Michael Zacharewitch gives the first of his musical concerts at his Berners Street studio on Saturday.

The last Barns-Phillips Concert of this series will also take place on the same day at Bechstein Hall, when Mr. Charles Phillips will sing some of Schumann's songs, translated by Mrs. R. H. Elkin.

Miss Marta Cunningham's sixth Matinée Musicale will be given on Saturday at Claridge's Hotel, when among the artists will be Miss Ella Ivimey and Messrs. Marcel Bonnemain, John Ivimey, and Sivori Levey.

The last Chappell Ballad Concert of the season will be given at Queen's Hall on Saturday, when Herr Fritz Kreisler and Miss Marie Novello are to be the soloists.

Among the vocalists at the Palladium on Saturday night was Miss Violet Essex.

Miss Ada Reeve, the well-known actress, after an extended tour is making arrangements for a London season, in which she will produce a musical version of "Winnie Brooke, Widow."

A Chamber Concert is announced to be given by Miss Ada Thomas, the talented pianist, at the Æolian Hall next Wednesday, when she will be assisted by the Brodsky Quartet.

Yet still another musical find in the East End. M. Dubin, a young Russian tenor, is said to possess a voice equal to that of Caruso, and his *début*, which is to be made shortly, will be looked forward to with great interest.

Miss Hélène Poppmacher will sing to-morrow at the Wood Green Conservative Club, at Harlesden on Sunday, and at Wimbledon on Tuesday and Thursday.

Little Bessie Bloomfield, a remarkable six-year-old artist, was undoubtedly the hit of the evening among a host of well-known professionals at Pagania's Restaurant yesterday week, and was immediately booked for several West End concerts. This little artist is being trained by Miss Terry Freedman, the well-known professional instruttor.

YIDDISH MANUALS.

To the Editor.—From MESSRS. R. MAZIN & CO., LTD., 141, Whitechapel Road, E.

Sir,—In your last issue, under the heading "Children of the Ghetto," it was stated that there is no book published to enable English-speaking people to learn Yiddish. We are surprised that the writer is not aware that some years ago we published an "Elementary Manual of the Yiddish Language." This book has proved very popular, and is now in the second edition. We have also a "Grammar of the Yiddish Language," which we also published some time ago.

Sanitary Assurance.—Before renting or purchasing a house it is advisable to obtain an independent report on the condition of the drains, sanitary fittings, and water supply. Moderate fees for Sanitary Inspections on application to the Sanitary Engineering Co., 115, Victoria St., S.W. 'Phone, 4316 Victoria.—[Advt.]

STRAND THEATRE, W.C.
Lessee & Manager ... Louis Meyer.
Every Evening at 8.30. Louis Meyer presents
"THE SON AND HEIR"
(by Gladys Unger).
ETHEL IRVING,
Ethel Dane, Cynthia Brook,
Norman Trevor, Edmund Maurice, &c.
MAT. every WED. and SAT. at 2.30.
Box Office 9 a.m Tel.: Gerrard 3830.

QUEEN'S HALL.
SUNDAY AFTERNOON CONCERTS.
EVERY SUNDAY at 3.30.
The Queen's Hall Orchestra.
Conductor - Sir HENRY J. WOOD.
1s. to 5s. Admission Free. Full particulars and programmes from Robert Newman, 320, Regent-street, W.

Please Help the Poor Fatherless and Motherless Children.
A Select BALL
will take place at the
Shoreditch Town Hall, Old St., E.C.,
ON
WEDNESDAY NEXT, March 12th, 1913,
on behalf of the funds of the
JEWS' HOSPITAL & ORPHAN ASYLUM, under the auspices of the Aid Society.
Commence 7.30 p m. Carriages 4 a m. Tickets 1/6. to be obtained from the Hon Secs, B. Friedberg, 136, Victoria Park Road, Hackney, and J. Moss, 151, Clarence Road, Clapton, and at the Hall.

— THE —
HACKNEY WELCOME CONCERT PARTY
Founded for the object of giving Entertainments and Refreshments at Charitable Institutions, irrespective of Creed.
A GRAND
EVENING CONCERT
IN AID OF THE FUNDS,
Under the Direction of Miss SADIE CALMAN,
Patrons—Lord William Cecil, C.V.O., Sir Albert Spicer, L. B. Franklin, Esq., J.P., E. Franklin, Esq., Albert Jessel, Esq., J.P., Raymond Greene, Esq., M.P., Denzil Meyer, Esq., and the Rev. Prof. Dr. H. Gollancz, M.A., D.Lit.
AT THE
CROWN ROOMS, HOLBORN RESTAURANT,
On THURSDAY, March 20th, 1913.
The following well-known artists have kindly consented to appear, by permission of their respective managers:—
Mr. HUMPHREY BISHOP, Miss Violet Essex, Mr. Harry Tate, Miss Helene Poppmacher, Mr. Michael Sherbrooke, Miss Francesca Woolf, (violin celloist), Miss Queenie Essex, Signor Barrgionne, Miss Gipsy Woolf, Miss Agatha Worth, Mr. Ronald Greene, Miss Rose Valli, Mr. Chas. Carr, Miss Pauline Clinton and a Piano, Mr. Alec Kennedy, Miss Dolly Paine Miss Fanny Altman, Mr. Godfrey Benson, Miss Ray Weldon, Mr. Dan Daly, Miss Adelaide Goldman Mr. Sidney Goodson, Miss Hilda Ososki, Avis and Burr, Miss Elvira Winston, Little Bella and Jules Terry, Miss Jessie Lee, Mr. F. Llewellyn and Fergus Leslie and Co., in Dramatic Sketch, "The Lie."
Miss Beatrice Calman, R.A.M., Pianist.
Accompanists—Miss Babs Fedderman and Mr. Henry Parr.
Reserved Seats, 10/6, 7/6, 5/-, 3/-; Unreserved, 2/-.
Tickets to be obtained of the Hon. Sec., Miss Sadie Calman, & all members & stewards.

Sports and Pastimes.

J.A.A. School Football.

On Friday last, at Victoria Park, the twelfth games of the season took place. Again, the conditions were ideal for football of a vigorous nature. There was a "nippiness" in the air which impelled the players to put as much energy in their efforts as they were capable of. In the first division, the Lower Chapman Street School again attracted most of the attention. They had to meet the South London Jewish School, who did so remarkably well in the first match. The first-named team will have thoroughly earned the championship when the end of March arrives. In the second and third divisions the premier teams won by narrow margins. All this is adding to the interest of the competitions. The following are the results of last Friday's games:—

First Division.—Section A—Lower Chapman Street defeated South London Jewish, 1—0; Jews' Free (Central) drew with Berner Street, 0—0. Section B—Stepney Jewish defeated Gravel Lane, 5—0; Myrdle Street (Central) defeated Dempsey Street, 3—0; Jews' Free (Graded) drew with Cable Street (Central) in a "friendly" game.

Second Division.—Deal Street defeated Christian Street, 7—0; Old Castle Street defeated Settles Street, 2—1; Betts Street defeated Old Montague Street, 2—1; Buxton Street defeated Smith Street, 1—0.

Third Division.—Rutland Street defeated Bucks Row, 6—0; Blakesley Street defeated Myrdle Street (Graded), 3—0; Commercial Street defeated Redman's Road, 2—1; Fairclough Street drew with Baker Street, 1—1.

There will be no play to-day, as the schools have a half-holiday, on account of the annual Scripture Examination. There are now two more matches to be played which have been arranged for the 14th and the 28th inst., when the season will be brought to an end.

◆

'Varsity Boxing.

The annual university boxing match held last Monday night in the Corn Exchange, Cambridge, aroused, as usual, great interest. One of the most interesting contests of the evening was that between F. D. Levy (son of Mr. David Levy, a well-known communal worker), Clifton and St. John's, Oxford, and P. L. Roy, Emmanuel, Cambridge. The pair were fairly evenly matched. Roy started on the defensive, but soon led to the body with the left and followed with a right to the face. He played fast with both hands, especially to the body, his hitting being very hard and clean for a bantam. Three times, within a couple of minutes, Levy was floored, and being quite outclassed he left his body quite exposed to the onslaughts of his opponent. Roy quite overwhelmed his opponent, the contest being all over in two minutes. Roy, it must be remembered, however, is an old public school champion and an excellent boxer, and it was anticipated that with his knowledge of ringcraft Levy would have a hard fight to hold his own.

◆

Schools "International."

The annual football match between the representative teams of the Jewish Athletic Association Schools and the Tower Hamlets School Football Association has been fixed for Thursday, the 20th inst., at the West Ham Memorial Ground. The arrangements for training the team this year are in the hands of Mr. Moss Dancyger, and according to the indications, a team has been chosen which will render a good account of itself. There is a great eagerness among the schoolboys to play in this match, as every boy in the team receives a permanent souvenir in the shape of a Jewish Athletic Association bronze medal, whether the team wins or loses, and this medal is valued as much as an international cap. This team has already played a junior team of one of the lads clubs, and the schoolboys beat the lads, much their senior, by 9 goals to 5, the big scores being partly due to a very strong wind which was blowing towards the goal, where all the scoring took place. On Sunday next the team is going down to Norwood to play the Norwood boys on their own ground, and a very interesting match should result. The match this year will be the last match played at the West Ham Memorial Ground, which has been sold for building purposes and will not be available for the school sports. The record up till now is two wins for the Tower Hamlets, one win for the J.A.A. and three draws. The J.A.A. schools are hoping to equalise matters this year.

THE ETYMOLOGY OF "DAVVEN."

To the Editor.—From the Rev. I. LIVINGSTONE, Bradford.

Sir,—The explanation of the word "davven" by Dr. Hirschfeld, in his presidential address at the Jews' College Union Society, as a translation of סדר through the Arabic *divan* is, indeed, an illuminating one. Another explanation, however, which I once heard, may be of interest. One of the most important constituents of the liturgy, morning, afternoon, and evening, is the *Shemoneh Esreh*. The first blessing speaks of the patriarchs, and is therefore called "Aboth" (see *Rosh Hashana* iv. 5). The Aramaic equivalent of אבות is אבהן. The suggestion is that *davven* might be derived from דא־הן (*d'avahan*)—"of the fathers"—the Aramaic ד or די meaning "of." In view of the fact that "the vagaries and wanderings of words are unfathomable," I suggest that the explanation is not absolutely an impossible one.

The Brondesbury Social Club will give a Cinderella dance at the Portman Rooms, Baker Street, on Saturday, the 16th inst.

A successful dance was given at the Settles Street Old Boys' Club last Saturday. Messrs. I Corb and R. Nosseck acted as M.C's.

The Uniques under the direction of Mr. Reggie White, gave their second concert this season at John Groom's Cripple and Flower Girls' Mission, yesterday week. On Sunday, the party gave an enjoyable concert at the Butler Street Girls' Club. Mr. John Chapman presided.

Literary and Social Union.—A successful concert, arranged by Miss D. Freudenheim, A.L.A.M., was held last Saturday, at the Adler Hall, Stepney Green. The following gave their services: The Misses D. Freudenheim, S. Marise, D. Gould, H. Ludski and J. Evans, and Messrs. S. Chyte, L. van Mentz and Klangini.

Berner Street Old Girls' Guild.—Last Saturday, a lecture, with lantern slide illustrations, was delivered by Mr. I. Goldston on "Jewish Ceremonial." The lecture was greatly appreciated.

Leyton and District Jewish Social Union.—Last Sunday a cinderella combined with a novelty evening was held. The programme was greatly appreciated.

THE COMING WEEK

PREACHERS FOR TO-MORROW (SABBATH).

Great: Rev. Gatchell Isaacs, to children, 3.
Dalston: Rev. E. Levine, M.A.
Liberal Jewish: Rev. I. I. Mattuck.
Stamford Hill: Mr. J. Babinsky,
Adass Yisroel: Rabbi Victor Schönfeld, 6.
Cardiff: Rev. H. Jerevitch, "The cloud of the Lord and Israel." To children: "Duties for the young," 12.
Sunderland: Rabbi Dr. Salis Daiches, "The cost of being numbered."

The only meeting of importance for the coming week is that arranged for Thursday, when the annual "budget night" of the United Synagogue will be held at Jews' College, at 8.

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THE THREE GATES.

There is a city where men pursue wisdom and sit in the houses of learning, and a student came unto that city to learn wisdom and to sit at the feet of the wise. And there came one who asked him his pleasure. And he said, "I have come to learn." And the man said: "Behold, he who would grow wise must pass through the three gates: the Gate of Humility, the Gate of Virtue, and the Gate of Honour."

The Gate of Humility.

And as they walked, the twain of them, the man gave the student good counsel. "Be exceeding lowly" he said to him, "for the end of man is but the worm." And he went on and said: "Let not thine heart be proud and say not that thou knowest much, for there is always more that thou knowest not and there be wiser than thou. And let thy task be to help the weak and the struggling and the humble. For, for this was thy strength given thee. Let not thy heart be lifted up that thou despise these, but be lowly and serve them, that God in His Heaven may serve thee." As he spake these words, they came to a gate and they passed through. "This," said the man, "is the Gate of Humility."

The Gate of Virtue.

And they passed on, and the man said: "The fear of God is the beginning of wisdom. Only a sin-fearing man can be wise. Let thine heart be pure. Walk thou with God and be thou perfect. Be not easily roused to anger, and let thy wrath soon depart from thee. Harden not thine heart against the poor, but open thy hand unto the afflicted. The Lord is with them that are of a contrite spirit, that avoid the counsel of the wicked and stand not in the way of sinners and sit not in the seat of the scornful, but whose delight is in the law of the Lord." The student listened with bowed head, and his guide once more drew his attention to an arched gate beneath which they were passing. "This," he said, "is the Gate of Virtue."

The Gate of Honour.

They turned back a little way and went through a shaded court. The old man resumed his speech. "Seek not honour for thyself alone, but for them that bring the honour. He is honoured who honours others. Great is the reward of the faithful, and faithful is the Master to pay the reward. But let thy friend's honour be as dear to thee as thine own. Honour is not an end in itself, but the reward of diligence and righteousness. And remember that the reward of carrying out a commandment is the commandment." Once more they had reached a gate. This one was surmounted by a carving in stone of a temple. "This," said the old man, "is the Gate of Honour."

* * *

Neither a borrower nor a lender be, for loan oft loses both itself and friend, and borrowing dulls the edge of husbandry.—SHAKESPEARE.

O Thou, in whom we live and move—
Who mad'st the sea and shore;
Thy goodness constantly we prove,
And, grateful, would adore.
—BURNS.

Nothing's so hard but search will find it out.—HERRICK.

FAIRIES IN THE FLOWERS.

BY A MEMBER OF THE LEAGUE.

Daisy sat on the garden seat reading one of her favourite picture books. Nurse had put on her hat and sent her into the garden, and said, "Now don't let me hear anything more of you until tea-time." "I wish I could see a real fairy," said Daisy, "all the children in the book see a fairy." Then she looked at the grass, with its flower-beds of red and white roses, and as she looked out of each rose came a fairy. In the red roses the fairy was dressed in mauve, and in the white roses there was one in green. It was very hot, and Daisy rubbed her eyes to make sure she was not dreaming. "Don't do that, whatever you do, because you will rub us away," cried all the little fairies in one voice. But both little fists were rubbing away as hard as could be. And the next thing that Daisy could remember was that she was leaning back on the back of the seat and all the fairies were gone.

* * *

"YOUNG ISRAEL" HOSPITAL FUND.

Auntie is inviting her readers during the present year to subscribe the sum of £30, the interest of which will be devoted every year to the provision of gifts to the children in the Jewish wards of the Metropolitan Hospital at Chanucah time.

* * *

GIFTS TO AUNTIE'S FUNDS.

OLD PEOPLE'S COMFORT FUND:—Rebecca Addis, 3d.; Annie Green, 3d.; Lilian Brenner, 3d.; Irene Strob, 3d.; Rosie Prince, 1s.

YOUNG ISRAEL HOSPITAL FUND:—E. Meyerheim, 1s. 6d.; Harry Maister, 6d.; Teddy Maister, 6d.; Samuel Myers 3d.; Manny and Isaac Gottlieb, 1s.; Annie Green, 3d.; Irene Littenberg, 6d.; Minnie Damow, 6d.; Rosie Prince, 2-.; Esther, Miriam, and George Silberman, 3s.; Norman Harris, 3d. Amount previously acknowledged, £2 10s. 11d.: Total to date, £3 1s. 2d.

PENNY DINNERS:—Hilda Fleischman, 3d.; Rosie Prince, 1s.; Ada Bloomberg, 3d.

* * *

AUNTIE'S CORRESPONDENCE EXCHANGE.

REBECCA ADDIS, 99, Corporation Road, Middlesbrough, would like to correspond with a South African niece age 9.

ROSIE PRINCE, 1, Pembury Road, Lower Clapton, N.E., would like to correspond with a niece about 14 years old, living in South Africa.

* * *

"Would a man 'scape the rod?"
Rabbi Ben Karshook saith,
"See that he turn to God
The day before his death."
"Ay, could a man enquire
When it shall come!" I say.
The Rabbi's eye shoots fire—
"Then let him turn to-day!"
—BROWNING.

He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?—MICAH.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
—TENNYSON.

The selfish heart deserves the pain it feels.—YOUNG.

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THE JEWISH CHRONICLE: CHILDREN'S SECTION

Young Israel

MARCH 7, 1913:—I ADAR 28, 5673.

THE JOYS OF HOME.

Sweet are the joys of home,
And pure as sweet; for they,
Like dews of morn and evening, come
To wake and close the day.

The world hath its delights,
And its delusions, too,
But home to calmer bliss invites,
More tranquil and more true.

The mountain flood is strong,
But fearful in its pride;
While gently rolls the stream along
The peaceful valley's side.

Life's charities, like light,
Spread smilingly afar;
But stars approached, become more bright,
And home is life's own star.

The pilgrim's step in vain
Seeks Eden's sacred ground!
But in home's holy joys, again
An Eden may be found.

A glance of heaven to see,
To none on earth is given
And yet a happy family
Is but an earlier heaven.
—BOWRING.

* * *

Be reserved, but not sour; grave, but not formal; bold but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light; rather be sweet-tempered than familiar; familiar rather than intimate: and intimate with very few, and with those few upon good grounds.—PENN.

The childhood shows the man
As morning shows the day. Be famous then
By wisdom; as thy empire must extend
So let extend thy mind o'er all the world.
—MILTON.

***NOTICE.**—All communications in connectio with "Auntie's Chat" column mus be addressed "**AUNTIE**," "Jewish Chronicle" Office, 2, Finsbury Square, London, E.C. All other communications must be addressed to **THE EDITOR**, "Jewish Chronicle," 2, Finsbury Square, London, E.C.*

AUNTIE'S CHAT.

To-morrow, in synagogue, we read a special portion of the Law in addition to the ordinary Sedrah. This Sabbath is called Shobbos Shekolim, because we read the portion relating to the payment of the half-shekel. It will be found in Exodus xxx., 11-16.

The Half-Shekel.

What is it that the Bible says? "And the Lord spake unto Moses, saying, when thou takest the sum of the Children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them: that there be no plague among them, when thou numberest them. This they shall give, everyone that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary, half a shekel for an offering to the Lord. Everyone that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of the Lord. The rich shall not give more, and the poor shall not give less, than the half-shekel, when they give the offering of the Lord, to make atonement for your souls. And thou shalt take the atonement money from the Children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the Children of Israel before the Lord, to make atonement for your souls."

The Ransom..

This passage has always interested me for many reasons, and I hope you won't mind my devoting a little extra space this week to talking about it. This command is designed to make all the grown-up Israelites feel a sense of responsibility, both as individuals and as members of the community. The small payment they were required to make was in the first instance to be "a ransom" for their souls. It was as if, when they were numbered, they were taken as God's prisoners and they were required to pay for their freedom—

Young Israel Children's League.

MEMBERSHIP APPLICATION COUPON.

Name..

Address..

....

March 7, 1913.

"that there be no plague among them." What greater disease could there be in any nation than an absence of thought? The people belonged to each other, they all constituted one congregation, but each man was to think for himself, he had to mould his own life, he had to build up his own character. Communal life was not to mean a sinking of every man's individuality, a surrender of every man's free will. No, their souls were to be ransomed. They were to be free. They were not to do as some of us do nowadays—let the Chazan pray for us and we sit idly by. Each man was to be an active agent. There was to be no such thing as being "saved." Each Israelite had to "save" himself, he had to ransom his own soul.

Religious Equality.

Religious equality is another cardinal principle laid down in this passage. No man is to be a greater power in the congregation because of his wealth. "The rich shall not give more and the poor shall not give less." Besides the individual responsibility there is the communal responsibility, and that is to be shared by all alike, the poor as well as the rich. This beautiful tax was to be applied "for the service of the tent of meeting." It was essentially a religious tribute, and was to be utilised for the maintenance of the service of the tabernacle. Every man was required to feel that keeping up religious worship devolved upon him as upon all his fellows. He was made to feel that God's service was something worth making a sacrifice for. But there was to be no arrogance in the House of God. The rich were not to be permitted to say "We have paid more, therefore we shall have more to say." For the command runs, "The rich shall not give more and the poor shall not give less." I fear we do not always carry out the spirit of this beautiful command.

The Children's Half-Shekel.

I wonder if you have noticed that the command relates only to the grown-ups. This means only that the command was to be obligatory upon them. The children might not have a half-shekel to bring. But I want to urge upon you—now that Purim is approaching—that you should bring your half-shekel just the same. My hospital fund is not going on quite as well as I should like, and I want to urge on you that you should give the fund a big "lift" for Purim. £50 is a big sum to raise before Chanucah, and we must be quick and we must be generous, or we shall fail. I don't like to fail when I have put my hand to a good work, and I am sure my big League won't let me fail. I want you to think of the sufferings of the little ones in the hospital, and to picture to yourselves how much pleasure and joy we may be able to give them, even if it is only once a year. Remember that we are not going to spend our fund. It will be there always, and the interest will be sufficient to do all we want. So please make a great effort, and give me the happiest Purim I have ever spent. I am sure you will be happier for having made the sacrifice of your half-shekel.

Auntie's Letter Box.

NOTICE TO CORRESPONDENTS. — All letters must be signed in full, and reference made in the body of the letter to any enclosure. Colonial stamps cannot be used. *Postal Orders should not be filled in.*

Gideon Samsón, Bombay:—

MY DEAREST AUNTIE.—I have been reading "Young Israel" for about one year and I find it very interesting, so I would like to join your League, and be one of your nephews. I am in Standard V., and I go to the Israelite School, which belongs to the Anglo-Jewish Association. My second language is Hebrew, and I learn Mannheimer's grammar. The city in which I live is one of the best in the world. I like to read very much the letters and stories of yours. Every Friday, after our school closes, I come home as soon as I can to see whether the JEWISH CHRONICLE, subscribed to by my uncle, has been delivered or not, and when I see it, I first open at the page of "Young Israel," to see which story is given. I go every Friday evening and Saturday morning for prayers. I play cricket, hockey, and football, but I like hockey best. Now I close this letter with best compliments and wishes to you from

From your loving nephew,
GIDEON SAMSON.

Quite right to be proud of your city. I am glad you like "Young Israel."

Annie Silber, Pretoria: Glad to hear from you. I have repeated your request in the correspondence exchange.

Gertie Spiers, Clapton:—

DEAR AUNTIE.—I daresay you will be rather surprised to receive this letter after my silence but you must not be angry, for I never seemed to be able to find time to write. Now I have such a lot to tell you that I really don't know where to begin. First, there was the prize distribution, and as soon as we had got over that we had to start practising for a play which some of my friends were getting up for Christmas. It was called "Maid Marion," and my part was "Joan." It went off much better than we had hoped, and my schoolmistress promised that "if I did not be unkind and win the scholarship," I should have a nice part in the play next Christmas. Now I have come to what I really wanted to tell you. I went in for the Junior County Scholarship on December 6th. When I went back to school in the afternoon we were all told not to expect any letter until about the end of February. But you can imagine my joy when the headmaster came up the other day, and told me that I had won. There were only two others, who were both Christian girls. So you see I have been "unkind" after all haven't I? I went to see the "School for Scandal" last week, and enjoyed myself immensely. I think you said, in the reply to one of the letters in "Young Israel" that you have seen it. Did you like it? I think Sir Peter Teazle was very good, don't you? Especially when he got in a temper. And yet he said he was "the sweetest tempered man in the world!" I have not been able to go in for any of the competitions at present, as I seem to have been so busy, but I hope, when the next one comes along I shall be able to do so. Dear Auntie, I am enclosing 6d. for whichever fund you think best. I really must stop writing now, or you will be tired of my letter before you have got half-way through. With fondest love to yourself and to all my unknown cousins.

From your affectionate niece
GERTIE SPIERS.

Hearty congratulations. Yes, I do know "The School for Scandal" very well. Sometimes I feel tempted to send some of my young friends there!

Louie Wolff, Manchester: Many thanks for your parcel, which I have sent to the cripples.

Vera and Leslie Wisenthal, Tollington Park: Welcome to you both. I am glad you are learning Hebrew.

Rebecca Zeff, Stepney: I am glad you and your friends admired the certificate, and that you are proud of your membership of the League.

Fanny Arkush, Glasgow: I am glad you have entered for the competition. Yes, the Editor is very hard-hearted.

Rebecca Addis, Middlesbrough: You must send me a coupon. Many thanks for your gift.

Mrs. Berman, Shoreditch: I am glad Nathan likes the books.

Lily Bergson, Sunderland:—

DEAR AUNTIE.—I read your interesting "Chats" every week, and I long to become one of the members of your ever increasing League. I am thirteen years of age, and in Standard VII. I should love to go in for one of your competitions, and if I am successful in being one of your nieces I shall try for the Purim competition. In school on Friday morning we have to write a good extract from the book we have read through the week, and I always pick one from "Young Israel," because there are so many good thoughts in your "Chats." I haven't much time to write, as I am busy preparing a composition about the great hero, Captain Scott. I expect you hear a great deal about him. I am sending a membership coupon, and hoping you will accept my small contribution.

I remain, your intended niece,
LILY BERGSON.

I was glad to receive your letter and to learn that you put "Young Israel" to good use. Welcome to the League.

Ada Bloomberg, Sunderland: Welcome to the League. Thanks for your gift.

Lillian Brenner, Birmingham: I am glad you like the certificate. Thanks for your gift.

Aaron Caplan, Kilburn: Welcome to the League.

Minnie Dainow, Birmingham: Thanks for your gift. I am glad the certificate meets with your approval.

Ernest H. R. Emanuel, Cricklewood: Your kind gift was acknowledged on February 21st. I am always a bit in arrears with my budget.

Hilda Fleischman, Lordship Park:—

MY DEAR AUNTIE.—Or shall I address you "Uncle," as I have been told that "Auntie's Chat" is being written by a man, or are you a lady woman with a moustache? No wonder you will not put your photo in. Never mind, be you lady or gentleman, I love to read your "chats." Now I shall have a little chat with you. During the holidays father took my brother and me to see "Drake," which we liked immensely. It was the first time we saw a piece, having only seen pantomimes. Then we acted "Beauty and the Beast" at home. We were dressed in Eastern style. I playing the rôle of the worried father of three girls and a beastly son-in-law. After we had tea, and we had a big cake and we each had to dress a doll of our own character and stand it aroung the cake. The dress rehearsal was very poor, but the play itself came off very successfully, and we have been asked to play it again. Now I must end, with best love and wishing your League every success.

Your loving niece,
HILDA FLEISCHMAN.

P.S.—Enclosed 3d for Dinner Fund.

Auntie is not an uncle! She has a moustache if you look very carefully under a magnifying glass, but if I were an uncle I am glad you would like me just the same. But I'm not.

Mr. H. F. Garrard, 166, Sewardstone Road, Bethnal Green, N.E.: I am glad you have received nice parcels for the cripples from my little readers, and trust you will get many more.

Fanny Gatsky, Stepney: Welcome to the League.

Manny and Isaac Gottlieb, Kennington: Many thanks.

Annie Green, Canonbury: Mr. Garrard's address is given above. Thanks for your gift. I hope you will enjoy the ball.

Norman Harris, Edinburgh:—

DEAR AUNTIE.—We get the JEWISH CHRONICLE every Friday evening and there is always a rush for it. I always read "Young Israel," and I like your "Chats" and stories very much. I will be Barmitzvah in four weeks. Edinburgh is, as I suppose you know, a very beautiful city. I live near a huge natural park, and am out in the fresh air every day. I sat for the qualifying examination a fortnight ago, and I am glad to say that I passed. I go up to the supplementary class in a week. I am studying for a bursary, for which I will sit in April. This month we get prizes for progress and conduct, and I hope that I get one. Our family is a very large one. I have two younger brothers, three older sisters, and a little sister, who is the baby. Enclosed find membership application coupon, and three penny stamps for Children's Hospital Fund. I have no more to write at present. With best regards to all my nieces and nephews, and yourself,

I am your future nephew,
NORMAN HARRIS.

P.S.—Forward certificate as soon as possible.

What a big family! I am glad to welcome another Scotch nephew.

Annie Jankowitch, Stepney: Welcome to another Christian Street girl! I reciprocate your nice feelings.

Constance Jacobsohn, Zoutpansberg:—

DEAR AUNTIE.—Thank you very much for sending me the lovely certificate. I feel quite proud of it. Yesterday we received the JEWISH CHRONICLE, and I saw that you have started a new fund, namely, "Young Israel's Hospital Fund." I may be able to get a postal order in a few weeks, and I will forward it to you for the benefit of the Hospital Fund. I am also collecting for the South African Zionist Federation, but I have not collected much as yet. Two days ago a baby python was killed. I saw it. It was approximately seven feet long and three inches wide. Yesterday we saw another snake. This snake eats eggs. It disappeared into a thatched roof, and it was too dangerous to search for it in the straw. In the afternoon it dropped off the roof and got away while the Kaffir boy went to look for a stick and so we lost it. I think I have written enough now, so I will conclude. Hoping you will be successful in raising the amount required for your new fund, and with love to you and all my cousins, and wishing the League every success,

I remain, your loving niece,
CONSTANCE JACOBSOHN.

How exciting, hunting snakes!

Leah Kosilovitch, Stepney: Welcome to another—yet another!—Christian Street pupil.

Milly Lewis, Cannon Street: I am glad you liked the Chat about Elijah.

Irene Littenberg, Mile End: I am glad you like the certificate. Thanks for your gift.

Harry Maister, Stoke Newington: Many happy returns! I am glad you like the Chats. Thanks to Ted and yourself for your gift.

E. Meyerheim, Stamford Hill: Thanks for your gift to the hospital fund. Please forgive this belated acknowledgment.

Samuel Myers, Bristol:—

DEAR AUNTIE.—I was very pleased, not to say surprised, at seeing my effort in the last competition very highly commended, and I am looking forward to receive the badge of merit. I liked your chat about Moses Mendelssohn last week. Most of the greatest men seem to have lived in bygone years, although at the present time Captain Scott has greatly thrilled the world. How great he was and his followers. It is real cold here now, but ugh what must it feel like at the Pole. I like reading the letters from your members from across the sea—they are so full of interest. I enclose 3d. towards your "Young Israel Hospital Fund."

I remain, your sincere nephew,
SAMUEL MYERS.

I am glad you liked the Chat about Moses Mendelssohn. Thanks for your gift.

Rosie Prince, Lower Clapton: Thanks for your generous gift.

Esther, George and Miriam Silberman, Carolina: Thanks for your gift. I am glad Esther has passed her matriculation.

Phyllis Silverman, Brighton: It would be quite funny if the League turned the Editor out, wouldn't it? Perhaps the new Editor *would* consent to my photo appearing.

Leah Schrier, Stepney: I am sorry you have been ill. I am glad you like the certificate so much.

Hetty Skylinsky, Stoke Newington: Welcome to the League.

Irene A. Stroh, Lordship Park: I am glad you won the prize and that you liked my Chat on Mendelssohn.

Olga M. Somech, Southport: I will see about the prize and certificate.

* * *

Sharper than a serpent's tooth is it to have a thankless child.—SHAKESPEARE.

We must do the thing we must
Before the thing we may;
We are unfit for any trust
Till we can and do obey.
—GEORGE MACDONALD.

Some things are of that nature as to make one's fancy chuckle while his heart doth ache.—BUNYAN.

Free men freely work; whoever fears God, fears to sit at ease.—E. B. BROWNING.